

ADVENT HARBINGER

AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

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Poetry.

THE CHRISTIAN DISCIPLE.

A young lady in England, was much persecuted by her unconverted father, because she had embraced Jesus. He sought to divert her mind, and gave her a song to play and sing, called 'Go, forget me, why should sorrow?' &c.—To his surprise she played and sang the following:

Jesus, I my cross have taken,
All to leave and follow thee;
Naked, poor, despised, forsaken,
Thou, from hence my all shalt be.
Perish every fond ambition,
All I've sought, or hoped, or known;
Yet how rich is my condition,
God and heaven are still my own.

Let the world despise and leave me;
They have left my Savior too;
Human hearts and looks deceive me,
Thou art not, like them, untrue;
And while thou shalt smile upon me,
God of wisdom, love, and might,
Foes may hate, and friends disown me;
Show thy face, and all is bright.

Go then, earthly fame and treasure,
Come, disaster, scorn and pain,
In thy service pain is pleasure,
With thy favor, loss is gain.
I have called thee Abba, Father,
I have set my heart on thee;
Storms may howl, and clouds may gather,
All must work for good to me.

Haste thee on from grace to glory,
Armed by faith, and winged by prayer,
Heaven's eternal days before thee,
God's own hand shall guide thee there.
Soon shall close thy earthly mission,
Soon shall pass thy pilgrim days,
Hope shall change to glad fruition,
Faith to sight, and prayer to praise.

Original Articles.

ON THE DEATH OF THE SON OF GOD.

BY HENRY GREW.

There is no event of deeper interest, involving consequences of greater magnitude, than the death of the Son of God. "The heavens declare the glory of God." His beneficence shines throughout Creation, but, it is at the Cross the spiritual mind contemplates, with the most thrilling emotion, the Wisdom and the Love of our Father in heaven. Here is the "foundation" which God has laid for the deliverance of millions of sinful men from the dominion of sin and eternal death! Here only is to be found the hope of IMMORTALITY and of the ceaseless felicities and glories of Eternity. Alas! how has the true glory of this wondrous scene been eclipsed by the theories of that wisdom which is foolishness with God! Beloved brethren in the Lord, we have been corrupted from the simplicity which is in Christ Jesus. Let us turn away from human systems to the living oracles of Truth.

"We have a great High Priest—Jesus the Son of God."

"He sent his SON to be the propitiation for our sins."

"When thou shalt make HIS SOUL an offering for sin," &c.
"He hath poured out his soul unto death."

"He died for our sins." "He laid down his life for us."

"I lay down my life for my sheep."
He hath "put away sin by the sacrifice of himself."

"Being in the form of God—he 'became obedient unto death,' &c.

"Hereby perceive we the love of (Christ, *) because he laid down his life for us."

"I am he that liveth and was DEAD."

"Thou wilt not leave MY SOUL in school, &c.

What, I ask, is the plain import of these divine testimonies? Is it not that our gracious Father in heaven gave his SON *really and truly* to DIE for us? Is it not that the Son of God laid down *his own* life for us? Does not the *greatness* and the *efficacy* of his priesthood depend on this fact? Who believes it? What modern creed admits this great truth, so manifest to the unbiassed mind? The words of the quoted passages of divine truth are indeed admitted, but is not the true import of those words perverted?—Of what avail is the admission of the words, without we apprehend and believe the truth and the fact which the Holy Spirit *teaches* to teach by the words? I do not indeed affirm, or believe, that all misapprehension of these divine testimonies is a barrier to salvation; but I do affirm that such misapprehension tends to obscure our views of the glory of the Cross, and to weaken our sense of obligation to our Father in heaven for his "unspeakable gift." Let us now compare the word of the Lord with the theories of men.

"When thou shalt make his soul an offering for sin," &c. "He hath poured out his soul unto death," &c. Whose soul (or life) was made an offering for sin and poured out unto death?—Certainly that of the Son of God.

The popular faith is, that the "body prepared" for the Son of God only died, and that the Son of God himself retained his life and all his vital powers.—That Son of God; that spirit of transcendent excellency, whose death the wisdom of the Infinite contemplated as an adequate propitiation for the sins of the world, never died at all! God, according to this theory, never made the soul or life of his Son an offering for sin! He never gave his Son to die for us! All that died for the sins of the whole world was a human body! How different the perception of the inspired apostle.

"We have a great High Priest—Jesus the SON of God." The offering our High Priest, was the offering of "Himself" once for all." This offering was great, glorious, adequate to the end, offering was great, glorious, adequate to the end, "acceptable to God," why? Because it was the real offering, the voluntary sacrifice of God's ONLY BEGOTTEN SON, who was "made better than the angels," "the image of the invisible God."

Such is the efficacy and transcendent virtue of this real offering of the soul or life of the Son of God, he hath thereby "perfected forever all them that are sanctified." "I lay down my life for my sheep."

"I am he that liveth and was dead."—Whose affirmations are these? They are the affirmations of the Son of God. What is their plain import? It is that he hath "put away sin (not by the mere sacrifice of a human body, but), by the sacrifice of HIMSELF."

"He (i. e. the Son of God) DIED for our sins." He died. There was no deception here, no illusion here. What is it to die? What is death? It is to cease to live. Death is the opposite of life. This is incontrovertible. The Son of God, who declared, "I live by the Father," resigned his life into the hands of his Father, when the Father demanded it for the perfection of the glory of redeeming Love. This is confirmed by his own confiding words, "Thou wilt not leave my soul in school, nor suffer thine Holy One to see corruption." The soul or life of the Son of God was in school from the time of his death to the time of his resurrection. We are assured by the Spirit of Truth that "there is no work, nor knowledge, nor wisdom in school." The Son of God had no consciousness during that period.

"He became obedient unto death." Who? That very Son of God who was "in the form of God," "the brightness of his glory;" for so the connection plainly teaches. According to modern creeds, he did not obey unto death. He left the body he animated on the Cross lifeless; but he himself did not die. God did spare his Son from death. He did not freely give him up to the us all. Is not this theory a subversion of the plain testimony of the oracles of God? Does it not divest that system of redeeming Love, which is the "wisdom of God," of a fact of vital importance? It is the dignity of the nature and character of Him who *really suffered and really died* which gives efficacy to the sacrifice, and renders it acceptable to God. It is because "God set forth" his own Son to be a propitiation, by dying for us, that he can now "be just and the justifier of him which believeth in Jesus." It is this fact that gives import to the wondrous exclamation, "Behold the Lamb of God which taketh away the sin of the world!"

"He sent his Son to be the propitiation for our sins." The propitiatory sacrifice or offering certainly included his death. The passage then teaches that God sent his Son from heaven to die for our sins. But this is a very different proposition from the declaration that God sent his Son to assume a human body which should die for us. The passage plainly teaches that the very same being, the same spirit denominated "the only begotten of the Father," "the first born of every creature," who was with the Father before the world was, *really died* for us.

This truth is essential to the scriptural representation of the surpassing and infinite Love of God and the Love of Christ developed to the Universe in the salvation of sinners. "God so loved the world that he gave his only begotten Son," &c. "HEREIN is Love, not that we loved God, but that he loved us and gave his SON to be the propitiation for our sins." "HEREBY perceive we the Love of (Christ) that he laid down his life for us." Again I affirm this is a glorious

* The words 'of God,' in our version, in ITALICS, are not in the original.

Jesus on the Cross

ous reality and no illusion. God has really so loved the world as to make the soul [life] of his own Son "an offering for sin." The tradition of erring men and their vain philosophy deny this wondrous Love, affirming that spirits cannot die, in the very face of eternal truth, that God "only hath Immortality." True philosophy teaches that every thing created (not excepting "the first born of every creature") must be dependent for existence on the Creator. Far be it however, that we should reject the plain testimony of the Word of the Lord for any system of philosophy, however plausible. That Word is indeed in perfect harmony with the highest reason and the true nature of things, whatever apparent inconsistencies it may present to finite minds.

In conclusion, beloved brethren, let us honor God by believing his own testimony, "comparing spiritual things with spiritual," and not with human systems or the traditions received from our fathers, to be taught the truth of the Lord by the precepts of men. We have much to *unlearn* at the feet of our divine Master. Let us enter into the liberty wherewith Christ has made us free, and, with a single eye to Truth, and humble dependence on the Spirit of Truth, judge for ourselves what the mind of the Lord is. Especially may the Love of God manifested in "his unspeakable Gift," and the Love of Christ, draw us from the vanities of the world and constrain us to live, not unto ourselves, but unto Him who died for us and rose again.

Philadelphia, Jan. 13th, 1849.

For the Harbinger and Advocate.

THE SPIRIT IN MAN.—No. V.

BY J. I. CALKINS.

"Our life is a vapor"—"All flesh is as grass, and all the glory of man as the flower of the field." I will here give a familiar illustration of my view of the spirit of man, as it is manifested in the living man. Take the church-going bell, as its ringing peals reverberate over the surrounding vicinity. Now, would it not be very absurd to suppose that the bell rings because there is a sort of immaterial element, a sonorous, ringing principle in the bell? Most surely. The ring is not in the bell, nor the tongue; neither is it in the rope, nor the sexton. There is no ringing principle operating through the bell, nor communicated to it. Then what makes the bell ring? Why simply the motion of the bell, causing the tongue to strike against the rim of it—a little life, that is all. It moves to and fro, it shows signs of life; but what is the spirit of this life in the bell? We have seen the effects of it—the ringing,—now what is the cause? Is it the rope, or the handle, or the sexton; or is it the tongue of the bell? No, neither of them, nor all of them. The handle or stem, the fulcrum, the rope and the sexton, are the means used to impart this spirit, which is the power of the sexton operating through the rope upon the bell. The parts of the bell are fitly joined together and adapted for a certain end. The power of the sexton is applied at the proper point, the bell moves in its appointed sphere, its regular vibrations and the desired end follow, the unmistakeable ding dong echoes from hill top to hill top. Now this power applied is the spirit of the bell, which is somewhat of an illustration of the power of God in its operation upon the human frame. The means of this operation are called "breath," "inspiration," &c., and the effect is life, understanding, and all that makes the living man what he is. Another illustration may be found in the force communicated to the engine by the power of steam.

We will say no more at present by way of argument in favor of the proposition I have set forth as an answer to the question, What is the

spirit of man? but proceed to consider some objections that may be urged against it.

1. It may be said that I make man but a machine, as is shown by my illustration of the bell. If the objector favors the popular idea in relation to the matter, the objection lies as strongly against him as myself; only it opposes him one step farther back. Christians generally believe in what is termed a "special providence," in the overruling power of God. Says Benson, the standard commentator of the Methodist Church, "It is the presence and agency of God that gives every thing virtue and efficacy, without which, there can be no life, no sensibility, no power." This idea, I believe, is held, in substance, by all. If the spirit is an entity, the man proper, it is just as dependent upon the present agency and power of God as the man is, in my view. I hold that the power of God is exerted directly upon the human organization, and the objector considers it as exerted directly upon the spirit, which inhabits the organization, or the body, as a man dwells in a house, a tabernacle; which spirit moves the body as it wills to do. He would make the body a machine moved by an intelligent spirit, which is itself another machine moved by God himself, if his objection is good for anything, unless he believes that the spirit acts independent of God immediately after its creation. But the objection is not good. There is a point where the direct agency of God ceases, leaving the results to our own control, as free agents, to act as we please. It is enough that he has endowed our organization with living energy, and continues it by a perpetual "visitation," to the full number of our days, while the grand result of this continued influx of vital spirit from God upon the organs of the human frame, not only causes life, but confers reason, judgment, understanding, volition to govern and conduct, and all the attributes possessed by man: and all our own. In addition to this, he has taught us what the Lord our God doth require of us, reminding us that we are "fearfully and wonderfully made," and that he "will bring every word into judgment with every secret thing."

2. It is said that I make the spirit of man God's Spirit. I make the spirit of man the product of the divine. It is the spirit of man in the sense that bodies set in motion always move with a force of their own, more or less, and do it too after the propelling power is removed.

3. It is objected, that it is unreasonable to suppose that the same identical spirit should possess all living beings, so diverse, so opposite. The spirit of man and the spirit of beast cannot be "one." To this I will answer, in the language of Paul, "concerning spiritual gifts," 1 Cor. xii. 4-11: "Now there are diversities of gifts but the same spirit, and there are differences of administrations, or ministers, but the same Lord, and there are diversities of operations, but it is the same God that worketh all in all. But the manifestation of the Spirit is given to every man, to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith, by the same Spirit; to another the gifts of healing, by the same Spirit; to another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing to every man severally as he will."

4. Is it asked why the spirit is so often used as the seat of affection, emotion and passion, if it is not a principle or element capable of being so? I answer, for the same reason that the heart is so used. The heart is not only used in the sense of being the seat of emotion, affection, &c., but of thought, wisdom, goodness, understanding, judg-

ment, perception, and the like. No one supposes that the heart of man, that muscular organ in his system, is the seat of all these powers or attributes; yet the Scriptures afford but few instances of its use in the physical sense, but almost uniformly as being the seat of the rational and intellectual faculties. Why is this? Every one answers, the word heart is thus used figuratively. I will give the same reply in regard to the usage of the spirit in man.

5. Zech. xii. 1: "The Lord . . . formeth the spirit of man within him." A strikingly parallel passage to this, is Isa. xlii. 5, which probably expresses all that is meant by the one quoted.—Formed is used in the sense of made, or created, as in Ps. xc. 2, xcvi. 5; Prov. xxvi. 10; Isa. xli. 7, "I form the light." Has light a form? A thing that is formed, does not necessarily have a form. If it is adapted with appropriateness and certainty to the end designed, it is enough.—Gal. iv. 19: "My little children, of whom I travail in birth again until Christ be formed in you." Is Christ made to assume a form, in the believer, as the objection supposes the spirit to be in man? If not, then the objection is of no weight, as it is founded upon the word *formeth*. Again, it makes the text read, "formeth the spirit of man within his body."

6. The prayer of Stephen, "Lord Jesus, receive my spirit," and the words of the Savior, "Father, into thy hands I commit my spirit," are urged as objections. My vital spirit, or vital breath, is all that can be fairly implied in these expressions. A spirit of humility and devotion would inspire such a prayer in the hour of dissolution.

7. "The spirit of man is the candle of the Lord, searching all the inward parts of the belly." The objection here, gives a figurative application to the last clause of the passage, making it mean the secret thoughts, designs, motives, &c., and makes the word *spirit* the same as in Zech. xii. 1; Job xxxii. 8; 1 Cor. ii. 11; whereas the Hebrew word is not *ruahh* [spirit], but *neshamah* [breath]. So the passage literally reads, "The breath of man," &c. I have given what I think is a more correct explication of this passage in a former number. I will speak of other objections in my next.

For the Harbinger & Advocate.

THE MILLENNIAL REIGN OF THE SAINTS.

BY J. B. COOK.

"This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. xx. 6.

I. What is the first resurrection? this, described here! How long before the resurrection of "the rest of the dead" does this "first resurrection" occur? One thousand years! This thousand years is repeated *six times*, and hence must be a determinate period. No one of the prophetic periods is so frequently and emphatically stated. These six times are in one connection—they relate to this one subject and its associations.

What is the condition of the saints during this thousand years? How readest thou? They are blessed, and to be exempt from the second death—they shall be priests of God and of Christ, and shall reign with him. So it reads, therefore it must so mean, till the witness is impeached!

Is there any contradiction between this representation and the other parts of the book which relate to the condition of the saints? No, not if we place their reign where this book and the whole Bible places the kingdom. There is no place for the saints to reign, save in the kingdom. The kingdom does not come during the opening of the seven seals, or the sounding of the seven trumpets, or the pouring of the seven vials, or

while mystic Babylon stands. When the last trump sounds, the world becomes our seal opens, then—then God gives—he rewards his saints, name, small and great, and they are enthroned in glory, natural and only reign in the place Christ does. Rev.

On no point is there testimony than on of the seals, and have tribulation. "They who will suffer persecution, be hated of all nations." Matt. xxiv. 9. Jesus comes to bind the last seal is opened. Then a great change the condition of are rewarded. reign with Christ kings and priests most honorable, ble.

Mark! We must state till the seventh cause there is no dominion comes. Thence the whole ten point, cannot make a harmony! The ing the condition, suffering to continue come; then they

While this text comes after the second and martyrdom, precede the 7th

II. There is no after the wicked the coming of the first death.

The second realized till after than the second passed. Some vane to make the ally and religious advent, as the first be as literal and how long and how from the first told save here first resurrection that the rest of thousand years loosed, and the wicked gathered, ful destruction. whole judgment of events,) their "second death."

As the second a first, so the first This thousand y that separates tion.

III. Our Lord tain a resurrection ones. It is the he, nor his apo which shall inter rise, save this resurrection is the xi. 35. Th

while mystic Babylon sits a mistress among the nations. When Babylon finally falls; when the last trump sounds, then the kingdoms of this world become our Lord's. When the seventh seal opens, then the saints are seen to be blessed—then God gives judgment in their behalf—then he rewards his saints, and them that fear his name, small and great. These are as victors apparelled in glory—palmed with victory—honorably enthroned to reign with Christ. The most natural and only rational conclusion is, that they reign in the place where, and at the time when, Christ does. Rev. xi. 15, 18.

On no point is there more distinct or weighty testimony than on this. In this world (the time of the seals, and trumpets, and vials) ye shall have tribulation. John xvi. 33; xviii. 36.—“They who will live godly in Christ Jesus shall suffer persecution.” 2 Tim. iii. “They shall be hated of all nations”—afflicted and killed.—Matt. xxiv. 9. How long? I answer, ‘Till Jesus comes to bind the strong man armed—till the last seal is opened and the last trumpet sounded. Then a great change comes, and not till then, in the condition of God's people—then the saints are rewarded. They are blessed and holy, and reign with Christ a thousand years. They are kings and priests unto God. This condition is most honorable, blissful and glorious.

Mark! We must leave this heavenly or happy state till the seventh seal and seventh trump, because there is no place for it before God's kingdom comes. That interpretation which contradicts the whole tenor of the Bible touching this point, cannot make a harmony. If a contradiction cannot be an explanation, neither can it be a harmony! The harmony of Scripture touching the condition of God's people, makes the suffering to continue until the King and kingdom come; then they reign. Amen.

While this text teaches a blessed reign, it must come after the scenes of blood, and wormwood, and martyrdom, and fire, and brimstone, which precede the 7th trumpet.

II. *There is no place for the second death, till after the wicked [who are alive and remain until the coming of the Lord] have been visited with the first death.*

The second advent of Jesus can no more be realized till after the first is over and done with, than the second death can be till after the first is passed. Some time or some thing must intervene to make them distinct. We may as rationally and religiously confound the first and second advent, as the first and second death. One must be as literal and as real as the other. Now how long and how far is the second death removed from the first death? We are nowhere definitely told save here—It is one thousand years. The first resurrection is described, then we are told that the rest of the dead lived not again till the thousand years are finished. When Satan is loosed, and the Gog and Magog army of the wicked gathered, we read of their burning, dreadful destruction. In a second vision covering the whole judgment scene, (without giving the order of events,) their fiery doom is denominated the “second death.” Rev. xx. 11-14.

As the second advent and second death imply a first, so the first resurrection implies a second. This thousand years is all, and the only thing, that separates “the first” from the final resurrection.

III. Our Lord teaches that the worthy shall obtain a resurrection from the dead—from the dead ones. It is the resurrection of the just. Neither he, nor his apostles ever recorded any period which shall intervene ere the rest of the dead rise, save this “thousand years.” The first resurrection is then the better resurrection of Heb. xi. 35. Thus we shall discern between the

righteous and the wicked. The rest of the dead do not live again, for “a thousand years.”

IV. The great Teacher tells us that those who are worthy to rise from the dead or from among the dead, shall be as the angels of God in heaven. The apostle bearing “the keys,” would not have us ignorant of this one thing, that one day with the Lord is as a thousand years. 2 Pet. iii. 8. This can apply nowhere but after the seventh trump, as does Rev. xx. 6.

V. This harmonizes with the typical character of the days of the week—the six days of toil and conflict typical of the 6000 years of earth's laborious curse. The seventh day—the Sabbath, a type of the seventh thousand years, or great Sabbath. Heb. iv. 9. Then the saints will be blessed and holy—they shall reign with Jesus unharmed and unhindered, during a thousand years.

VI. The perfect number is not six—it is seven. We read of “seven churches,” “seven spirits,” “seven angels,” “seven eyes,” “seven seals,” “seven trumpets,” “seven vials,” and seven days make a week; six do not; seven is the perfect number! Having had the six thousand years of the curse—the six great days of toil, shall we not have the seventh—the Sabbath? “There remains therefore a rest [or keeping of Sabbath] to the people of God.” Then the language of Rev. xx. 6 will apply to their condition. They will be blessed and holy—kings and priests unto God. They shall have ceased to suffer, then they shall “reign.”

Please note this! We can find no place for this seventh great day of the Lord, before the seventh seal and seventh trumpet; hence it must come after, as the book of Revelation teaches. It harmonizes with the plain, common-sense view of Rev. xx. 6.

In another number, if the Lord will, I may pursue the subject further. I know that the whole scene ought to be and will be as God would have it—as he has revealed it. Amen.

J. B. COOK.

New Bedford, Mass., Jan. 24, 1849.

LIFE AND DEATH.

BY D. N. CHILDS.

Some say that the subject of life and death is of minor importance. I think it is of vital importance; and for the following reasons, in part: If the word death means life, and if the passage, “The dead know not any thing,” means that they know a great deal, then I have no confidence in the use of words, and you may make such disposition of them as you please. Our Savior may or may not have risen from the dead. If a person can live without a head, then I cannot see the necessity of having a head.

The church and world nominally believe, that when a saint dies he passes immediately into glory or heaven, there to remain until the judgment of the great day, then he is judged, and welcomed into glory again. Now, who cannot see the fallacy of such a view? What, send a person to glory four or five thousand years, and then try him by the golden rule, to ascertain whether he is guilty or not! But, says one, Advent believers do not believe this. I ask your pardon; what is the difference? a portion of them preach that when a saint dies he passes immediately into Hades, a place of happiness, and there remain unto the judgment day, when he will be judged and pass into a more favorable locality. Now I should like to know wherein the difference consists. Again, they hold that when a vile person dies he passes into a lake of fire, or torment, or Hell, and there remains to the judgment day, when he is judged, and remanded to prison again, or, as some, to a worse place, there to remain in torments as long as God shall exist! with an increased suffering, continually!! Now what sane

mind can love such a God. I don't wonder at the amount of infidelity in the world, after hearing such a doctrine preached. It is not so; my Lord is not such a tyrant; no, no.

The dead are represented always as coming from their graves, and [no other place. At the time our Savior arose from the dead, the graves were opened and many that slept therein arose from their graves. They did not come from some other place.

Taking this view of the subject, the fog passes, and the light of truth shines. The view that some entertain, that a person is judged at death, and have no other judgment, no resurrection, and no literal coming of our Lord, except *spiritually*, to those who may be alive during or at the time of the commencement of the millennium, is much more rational.

Worcester, Mass., Dec. 25th, 1848.

TO BRO. L. D. MANSFIELD.

DEAR BRO. MANSFIELD:—You prove that the rite of immersion was included in the process by which they were added to the church. See Art. for Nov. 25. You say, in Harbinger, Dec. 2, that the first rite to be observed by the believer is immersion. In connexion you say, “We are far from sympathising with that sentiment which refuses the Lord's table to the child of God, who, through misapprehension of the subject of baptism, [immersion] is not immersed.” Now I do not see why misapprehension should change the order of God's institutions. It is plain from 1 Cor. x. 16, 17-21, and chap. xi. 18, to end of chapter, that the Lord's table was in the church. You have incontestably proved that immersion was not only “first in order,” but the rite by which they were added to, or came into the church. Will you explain how one can get to the Lord's table without immersion, and at the same time walk after the order given to us by Christ? The clearest evidence of conversion, or, a “child of God,” is, that he keeps the commands. If one says “he knows God,” wants to commune at the Lord's table, but still rejects immersion, “and keeps not his commands, he is a liar and the truth is not in him.” 1 John, ii. 4. I would not give a straw for a change of heart, or mental exercise that alters not the practice; nor for practice that agrees not with the Word. In 2 Thess. iii. 6, is a command no less binding on us than the decalogue on the Jews. “In the name of the Lord Jesus I command you to withdraw from every brother that walks disorderly, and not after the traditions he received of us.” You say “immersion is first in order,” then of course communion at the Lord's table first in disorder. The word “tradition” is explained in 2 Thess. ii. 15 to be the word and writings of the Apostles handed down to us from the Son of God, whom, if we refuse to hear, and obey not his gospel, we shall be worthy of much sorer punishment than they who despised Moses' law.

We could multiply, but wait for explanation. You are doing a good work and will have my prayers for your success. I believe the Lord will come soon and hope you will then be found so doing.

N. B. The position of Bro. Marsh in relation to Conferences I heartily approve.

B. B. BRIGHAM.

North Plains, Mich., Dec. 25th, 1848.

For the Harbinger and Advocate.

TEMPERANCE.

I have thought much of late on the subject of bible temperance. I fear that “many sleep,” being sickly [in mind] because they do not add to “knowledge, temperance, patience, &c.”

Who can pamper their bodies with stimulating food and drinks, and then keep them under so that

sin shall not have dominion over them? Can a person be pure in heart, and impure in body?—Can the eye of the mind be kept pure, if the bodily eye is suffered to lust? Rom. xii. 1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." If we would have holy hearts we must have "holy bodies." If our bodies are not inhabited by the Holy Spirit, we shall have no passport to the "air" when Jesus comes. The heart should rest in its "first love," then temperance will be easy. It is a fruit of the Spirit.

BUTLER MORLEY.

Buffalo, N. Y., Jan. 10th, 1849.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, Saturday, February 3, 1849.

Speaking the truth, in love.—PAUL.

JUDGMENT OF THE GREAT WHORE.

That very important and specific prophecies, concerning the Papal Hierarchy, are now having their fulfillment, we have not the shadow of a doubt. One of these prophecies we noticed in the Harbinger for Feb. 20th. Another, or a continuation of the same matter, now claims our attention. It is Rev. xviii. 8, and the context. The text reads: "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

This chapter fully describes "the judgment of the Great Whore," which the angel promises in the preceding chapter to show unto John. That judgment we think had its commencement when the ten kings of western Rome began to cast off the Papal yoke, or to free themselves from the oppressive and despotic power of the Roman Catholic hierarchy. It has been supposed that Bonaparte destroyed the last vestige of this power; but subsequent events show that it was only suspended by him for a short time; for the Pope was again restored to his temporal power in Italy. Since when, he, or the Papal hierarchy, has greatly increased in the strength of influence over the world.

Since the apparent annihilation of the temporal power of the Papal hierarchy, by Bonaparte, great spiritual prosperity has attended the Catholic Church; and such has been their success, that they have been highly elated with the expectation of regaining, not only their former power, but universal dominion over the world. And since the election to the chair of St. Peter of Pius IX., these expectations have been greatly increased and strengthened. And the Protestant world seems for a time to have been charmed with his acts, and to have forgotten that he was actually filling the chair of Antichrist. And some of the poor deluded Jews were strongly inclined to believe that he was their long looked for Messiah. Abundance of proof on this point is before us, but it would be superfluous to give it. We cannot, however, well withhold the following expression from the London Tablet, a leading Catholic paper, for Dec. 9th. Speaking of the prosperity of the Catholic Church before the recent revolution in Italy, the Tablet says:

"France having in some degree raised herself from the slough of infidelity; Rhenish Germany having gone through its ordeal, and come out of the furnace purer and stronger, with a new strength; Ireland having emancipated herself, and having scattered the seeds of the faith, and planted churches in almost every latitude and longitude of the globe;

missions of extraordinary fertility being everywhere established, from China and the islands of the Pacific, to the Rocky Mountains in the extremity of Northern and Western America; the limbs everywhere displaying new life, and an exerting activity which fills us with the brightest hopes—behold, the time comes in which the head suffers its part in the affliction, &c.; the temporal power even in Italy is passing into the hands of the enemies of the church."

Hence, according to this testimony, and the facts in the case, up to the very day of the final fall of the Papal hierarchy, it was filled "with the brightest hopes" of success. Well, this very exalted, boastful state of this anti-Christian power, is a most striking fulfillment of the following portion of the prophecy under consideration: "She saith in her heart, I sit a queen, and am no widow, and shall see no sorrow;" (v. 7). This prediction is uttered in reference to Mystery Babylon, after her fall is announced: and this very state of her "brightest hopes" is witnessed after the supposed annihilation of its temporal power by Bonaparte had taken place; so that there is a perfect agreement between the prophecy and the facts in the case relative to this important matter.

Well, what does the prophecy warrant us to expect will immediately follow this state of high expectation, or "brightest hopes" of the Papacy?—Verse 8th answers: "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." This is the prophecy; and do the facts in the case justify the conclusion that it has had its fulfillment? We think they do. But before giving the evidence which we think justifies this conclusion, we will refresh the mind of the reader with the facts.

1. That these judgments were to be inflicted on the harlot woman, or Mystery Babylon, by the "ten horns," or ten kingdoms of western Rome. See ch. xvii. 16.

2. That it is a symbolic woman on whom the judgments are to be executed; consequently the judgments must also be symbolically described. Or we must necessarily look for a symbolical death, mourning, famine, and burning: for these judgments could not literally be inflicted on a power, which is what is represented by the harlot woman. We will look at the case in this light. And,

1. "Death." Something was to be inflicted by the ten kings on the Papal hierarchy, or civil power, that would be fitly represented by a death in a family. Not the death of the whole family; because mourning follows; and of course there must be some one left to mourn. Well, has any thing like this transpired in the Papal hierarchy? Most certainly: for the Pope, the head of the hierarchy, as a temporal prince, to all intents and purposes, is dead. Or as the London Spectator says: "The Pope is but a relic"; that is, he is but a man: all that constituted him the Pope of Rome is dead.—Or, as the Spectator again remarks, he "is Pope of Rome no longer. *** A dislocated Pope—a Pope on a roving commission—cannot be the centre of the world. Even the prestige of stability, surviving that of power, has at last departed. The Pope is nowhere." Then, as Pope, he is dead: and this part of the prophecy is fulfilled.

2. "Mourning." This would follow as a matter of course, among the cardinals, prelates, and chief dependents of the Pope, especially; and through the whole Papal church. That such has been the fact, the following declarations of the London Tablet will show. Speaking of the flight of the Pope from Rome, it says: "A letter from Naples, published in the Times, describes the effect of this salutary flight on the minds of the Roman people.—A general stupefaction seized all classes of society.

No one dared to give utterance to his thoughts, and men looked on each other in despair, and as if the reign of terror had arrived." And says the Tablet: "We are struck with horror at the fiendish malignity of the Roman assassins. We suffer with the beloved Father of the Faithful, in the torture of mental anxiety and humiliation which he has to endure." Here, we think, is the mourning predicted.

3. "Famine." It cannot be a literal famine, but something must happen to the Papal power that will compare with a famine. Well, has any thing of this character taken place in reference to that power? We think there has. What? All the resources on which the Pope has depended for existence, are cut off. As drying up the streams and fountains, and blasting, withering, and killing vegetation, are works of a literal famine, so the symbolic famine has blasted all the political fields of the Roman world, from which the Pope has received a support. They never will pour their revenues into his lap again. The consuming spirit of the mouth of the Christ has passed over the once productive and extensive Papal territories, and they have withered, never to bloom again for the pleasure and support of the Antichrist. 2 Thess. ii. 8. Or, as the American Protestant says, "It is hardly too much to say, that the Pope's temporal authority is at an end, and that the support and strength which Papacy has for ages received in her alliance with kings and cabinets, is henceforth withdrawn. Here is the famine."

4. "Utterly burned with fire." It cannot be a literal burning; for it is a symbolic woman, or city, or the Papal civil power, that is to be burned by the ten horns (ch. xvii. 16), and they cannot burn power. But they can "consume" (Dan. vii. 26), or destroy power; and so effectually do it that it would be annihilated, as a literal substance is annihilated when it is "utterly burned with fire." This, we think, is done to the Papal power, as we have already shown in commenting on the death named in the text. See the evidence there given. The power of the Pope is gone.

The wailing of the kings of the earth, mighty men, chief captains, merchants, &c., as described in the subsequent part of the chapter, we think must be understood as not occurring at one time, but at different times, as the ten kings have inflicted these judgments upon the Papal power, or thrown it from off their necks: and now in a special manner, by all true Catholics in those ten kingdoms, and throughout the world, as they see the last vestige of the power of the Pope taken away. The merchandize of the Mystic City is consumed, or the power of the Pope is annihilated, and as a matter of course he has none to impart to others: or others will not acknowledge his power, should he try, in his removal from Rome to exercise it: no man will buy the worthless merchandize of the ruined city.

We may be incorrect in understanding some of the details of this important symbolic prophecy; but in the main, we feel very confident that we are correct. And if so, then what is the conclusion? It is, that we are near the judgment—the coming of the Lord. For the next chapter opens the glorious scene which John beheld in vision, of "much people in heaven, saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our God: for he hath judged the great whore," &c.—"And again they said, Alleluia." That triumphant song will soon be sung: may we be counted worthy to have a place in the heavenly choir.

¶ We have heard from but few to whom we recently sent bills of their indebtedness for the Harbinger. We hope they will not forget their duty in this matter. Also, but few to whom bills were not sent, have complied with our terms of advance

pay: we trust our terms, and can.

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BY JOHN

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THE GOLD MANIA.

Speaking of this all-engrossing subject, the Journal of Commerce remarks:

"We do not pretend to any ability in looking into the future, and therefore shall not predict the result of the discoveries in California. We desire only to impress upon the minds of men the necessity of caution, at a time when all minds are liable to be carried away by golden stories.

"There is no subject which is so omnipotent on the human intellect, no tales so absorbing, no dreams so dazzling. The world's history has not a few such exciting stories on its pages, and wisdom may be learned from the past. No man seems to be so stoical as to escape the contagion of the day, none so deaf as to be unwilling to hear the subject over and over again. The streets are full of it. Men at the corners stand in knots, and where we formerly heard stocks discussed, we now hear only bullion. The boys cry the papers with 'great news from California,' or split your ears with 'maps of the gold regions.' It is the first topic over the breakfast table; men ponder on it in the street as they walk, in the eating houses, the hotels, or steamboats, ferry-boats, everywhere the all-engrossing subject is gold, gold, gold. Men sit in the evenings and tell their families now, instead of the old stories of bygone days, or perhaps of success in business, the latest news from California, and then go to sleep and dream of shoveling up the shining stuff into huge baskets. But in dreams the baskets always have holes in them, and will never fill, or the dust, when gathered, proves to be but dust and nothing more.—There's a great deal of truth in dreams sometimes."

From the same and other authentic sources, we learn this is the state of society in reference to this matter, not only in this country, but in the Sandwich Islands, England and other parts of Europe; and doubtless will become general over a great portion of the civilized world. "They that will be rich," fall into the snare of the devil. Christian, beware, lest you are caught by him. Look not to the gold of California, but to the durable riches of the golden city of God and the new earth, for your treasure.

NATURE AND DURATION OF THE SOUL,

AS EXPLAINED BY POPULAR TRADITIONS, AND VARIOUS PHILOSOPHICAL SPECULATIONS.

BY JOHN MASON GOOD, M. D., F. R. S., F. R. S. L.

[Continued.]

In many parts of the world, though not in all, this common tradition of the people was carried much farther, and under different modifications, made to develop a very important and correct doctrine; for it was believed, in most countries, that this hell, hades, or invisible world, is divided into two very distinct and opposite regions by a broad and impassable gulf; that the one is a seat of happiness, a paradise, or Elysium, and the other a seat of misery, a Gehenna, or Tartarus; and that there is a supreme magistrate and an impartial tribunal belonging to the infernal shades, before which the ghost must appear, and by which he is sentenced to the one or the other, according to the deeds done in the body.

Egypt is generally said to have been the inventress of this important and valuable part of the common tradition; and, undoubtedly, it is to be found in the earliest records of Egyptian history; but from the wonderful conformity of its outlines to the parallel doctrine of the Scriptures, it is probable that it has a still higher origin, and that it constituted a part of the patriarchal or antediluvian creed, retained in a few channels, though forgotten or obliterated in others; and consequently, that it was a divine communication in a very early age.

Putting by all traditionary information, however, there were many philosophers of Greece who attempted to reason upon the subject, and seemed desirous of abiding by the result of their own argument. Of these the principal are, Socrates, Plato, and Epicurus. The first is by far the most entitled to our attention for the simplicity and clearness of

his conception, and the strength of his belief. Unfortunately, we have no satisfactory relic of the great chain of induction by which he was led to so correct and happy a conclusion; for we must not confound his ideas with those of Plato, who has too frequently intermixed his own with them. From the lucid and invaluable MEMORABILIA of his disciple Xenophon, however, we have historical grounds for affirming that whatever may have been the train of his reasoning, it led him to a general assurance that the human soul is allied to the Divine Being, yet not by a participation of essence, but by a similarity of nature; and hence that the existence of good men will be continued after death in a state in which they will be rewarded for their virtue. Upon the future condition of the wicked, Socrates appears to have said but little; he chiefly speaks of it as being less happy than that of the virtuous; and it has hence been conceived that, as he thought the sole hope of immortality to the good man was founded upon his becoming assimilated to the divine nature, he may have imagined that the unassimilated soul of the wicked would perish with its body; and the more so, as he allowed the same common principle or faculty of reason, though in a subordinate degree, to all other animals as to man; and hence, again, gave sufficient proof that he did not regard this principle as necessarily incorruptible.—To me, however, his opinion seems rather to have been of a contrary kind, importing future existence and punishment.

Upon this sublime subject, indeed he appears at times to have been not altogether free from anxiety; but it is infinitely to his credit, and evinces a testimony in favor of the doctrine itself far more powerful than the force of argument, and even breathing of divine inspiration, that, in his last moments he triumphed in the persuasion of its truth, and had scarcely a doubt upon his mind. When the venerable sage, at this time in his seventieth year, took the poisoned cup, to which he had been condemned by an ungrateful country, he alone stood unmoved while his friends were weeping around him: he upbraided their cowardice, and entreated them to exercise a manliness worthy of the patrons of virtue: "It would, indeed," said he, "be inexcusable in me to despise death if I were not persuaded that it will conduct me into the presence of the gods, the righteous governors of the universe, and into the society of just and good men: but I draw confidence from the hope that something of man remains after death, and that the state of the good will be much better than that of the bad." He drank the deadly cup, and shortly afterward expired. Such was the end of the virtuous Socrates! "A story," says Cicero, "which I never read without tears."

The soul of the Platonic system is a much more scholastic compound than that of the Socratic; it is in truth a motley triad produced by an emanation from the Deity or Eternal Intelligence, uniting it self with some portion of the soul of the world, and some portion of matter. In his celebrated Phædo, Plato distinctly teaches, and endeavors to prove, that this compound structure had a pre-existent being, and is immortal in its own nature; and that as it did exist in a separate state antecedently to its union with the body, it will probably continue to exist in the same manner after death. There are various other arguments in favor of its immortality introduced into the same dialogue, and, like the present, derived from the different tenets of his own fanciful theory; in no respect more cogent, and only calculated for the meridian of the schools.

In the writings of Aristotle there is nothing which decisively determines whether he thought the human soul mortal or immortal; but the former is most probable from the notion he entertained concerning its nature and origin; conceiving it to be an intellectual power, externally transmitted into the human body from the eternal intelligence, the common source of rationality to human beings. Aristotle does not inform his readers what he conceived the principle, thus universally communicated, to consist of; but there is no proof that he supposed it would continue after the death of the body.

The grand opponent of the soul's immortality, however, among the Greeks, was Epicurus. He conceived it to be a fine, elastic, sublimated, spiritualized gas or aura, composed of the most subtle parts of the atmosphere, as caloric, pure air, and vapor, introduced into the system in the act of respiration, peculiarly elaborated by peculiar organs, and

united with a something still lighter, still rarer, and more active than all the rest; at that time destitute of name, and incapable of sensible detection, offering a wonderful resemblance to the electric or Galvanic gas of modern times. In the words of Lucretius, who has so accurately and elegantly described the whole of the Epicurean system:

Penitus prorsum latet hac natura, subestque;
Nec magis hac infra quidquam est in corpore nostro;
Atque anima est animæ proporro totius ipsa.

Far from all vision this profoundly lurks,
Through the whole system's utmost depth diffus'd,
And lives as soul of e'en the soul itself.

The soul thus produced, Epicurus affirmed, must be material, because we can trace it issuing from a material source; because it exists, and exists alone in a material system; is nourished by material food; grows with the growth of the body; becomes matured with its maturity; declines with its decay; and hence, whether belonging to man or brutes, must die with its death.

But this is to suppose that every combination of matter, and every principle and quality connected with matter, are equally submitted to our senses, and equally comprehended by them. It has already appeared that we cannot determine for certain whether one or two of the principles which enter into the composition of the soul, upon this philosopher's own system, are matter, or something superior to matter, and, consequently, a distinct essence blended with it, out of the animal fabric as well as in it. Yet if they be matter, and the soul thus consists of matter, of a matter far lighter, more subtilized and active than that of the body, it does not follow that it must necessarily perish with the body. The very minute heartlet, or corcle, which every one must have noticed in the heart of a walnut, does not perish with the solid mass of the shell and kernel that encircle it: on the contrary, it survives this, and gives birth to the future plant which springs from this substance, draws hence its nourishment, and shoots higher and higher towards the heavens as the grosser materials that surround the corcle are decaying. In like manner, the decomposition of limestone, instead of destroying, sets at liberty the light gas that was imprisoned in its texture; and the gay and gaudy butterfly mounts into the skies from the dead and mouldering cerement by which it was lately surrounded. Matter is not necessarily corruptible under any form. The Epicureans themselves, as well as the best schools of modern philosophy, believed it to be solid and unchangeable in its elementary particles. Crystallized into granitic mountains, we have innumerable instances of its appearing to have resisted the united assaults of time and tempests ever since the creation of the world. And in the light and gaseous texture in which we are at present contemplating it, it is still more difficult of decomposition. Whether material or immaterial, therefore, it does not necessarily follow, even upon the principles of this philosophy itself, that the soul must be necessarily corruptible; nor does it, moreover, necessarily follow that, admitting it to be incorruptible or immortal in man, it must be so in brutes. Allowing the essence to be the same, the difference of its modification, or elaboration, which, this philosophy admits, produces the different degrees of its perfection, may also be sufficient to produce a difference in its power of duration. And for any thing we know to the contrary, while some material bodies may be exempt from corruption, there may be some immaterial bodies that are subject to it.—[Concluded next week.]

REMARKS ON THE ABOVE.

It will be observed that the learned author of this historic sketch, at the commencement of this extract, acknowledges that the doctrine of the immortality and separate conscious existence of the soul in hades, which he was endeavoring to show was of divine origin, was, nevertheless, a "common tradition of the people"—and that "Egypt is generally said to have been the inventress of the more important and valuable part" of it. If Egypt was the "inventress" of the more important part of the theory, and the less important part was merely a "common tradition of the people," the benighted heathen, certainly it is not a doctrine of revelation.

But, the author, eager to make out his case, or to find a more solid foundation on which to rest his

faith, finds by a certain process of reasoning, that the "doctrine was a divine communication in a very early age." But how does he arrive at this very important conclusion? It is first, by assuming the position that the doctrine has "a wonderful conformity in its outlines to the parallel doctrines of the Scriptures" (when before he has repeatedly admitted that it was nowhere taught in the Old Testament). From this assumed fact, he thinks "it is probable that it has still a higher origin (than tradition or Egypt), and that it constituted a part of the patriarchal or antediluvian creed, retained in a few channels, though forgotten and obliterated by others; and, consequently, that it was a divine communication in a very early age."

Here we have the strongest case that can be made out in favor of the divine origin of the doctrine of the natural immortality and separate conscious existence of the soul. And it amounts to this: that God revealed the doctrine to the patriarchs or antediluvians—from them the heathen learned it—the patriarchs forgot it, so that Job, who wrote by inspiration the oldest book in the world, taught a different doctrine, viz., that immortality is to be obtained by the resurrection of the body. All of the Old Testament writers taught the same. But the wicked, ignorant and idolatrous heathen, without the aid of revelation, so retained the doctrine in its perfection, that when Christ came, instead of "bringing life and immortality to light" to the heathen, he only did it unto the *Jews*, the repositories of the oracles of God; and simply confirmed the heathen in their faith in this matter!

Who can for a moment believe such absurdities? We think, no one, who will impartially look at the matter in all its important bearings.

Correspondence.

FROM BRO. B. B. BROWN.

DEAR BRO. MARSH:—Presuming that my friends, the advent brethren, who used to hear from me occasionally while at Metropolis, Ill., and then again at Woodstock, Vt., will wish to know what has become of B. B. Brown, and feeling anxious myself to hear from you, and the brethren scattered abroad, I address you at this time, though I have but little of importance to communicate.

I came to this State in the early part of May last, since which time I have not seen an advent paper, or received any information touching the state of the advent cause in general. Not, however, for want of a deep and lively interest in the subject, but for the reason that during the summer season I was all the while in a floating condition, not knowing one week where I should be the next. And since I have been a little more settled for a few months, I have not had means at hand to pay for a paper. I have a little of this world's goods due me, but find it next to impossible to collect even what I need to make my family comfortable. And more than this: on our way in the spring, we had *stolen* from us a carpet bag, containing valuable articles of clothing to the amount of more than thirty dollars; and also had a chest broken open and everything valuable taken. We have felt and still feel our loss very much. Yet we have no reason to complain for want of the comforts of life—sufficient to keep us from suffering. And "having food and raiment, we desire therewith to be content."

It has been my lot, while in the South and West, to spend my time, and what strength I have had, in places where the perishing people had heard but little on the subject of the return of our Lord. Of course I have seldom enjoyed the

praying circle, or the society of those "of like precious faith."

During the past summer (after taking a tour into southern Illinois, and visiting the brethren in that region), I have spent my time quite to the north of this. And though I have visited and preached in several different counties, I have seldom had the pleasure of meeting a brother or sister of the advent faith. Yet the opposing elements are at work in every quarter. I trust, however, that my feeble efforts have not been in vain. But the amount of good, or evil, that has been effected remains to be told at the last day.

My health is now very poor, being severely afflicted with bronchitis and with general debility. In consequence of this state of my health, I have felt it necessary to come to this place, and spend the winter with my friends, who, though not advent believers, yet are very kindly disposed.

In my feeble state of health, I praise God that my Bible still "leads to glory." But why tarry the chariot wheels so long? I am entirely unable to account for the mistakes that have been made on time. The word reads to me now just as it did in '43 and '44; and the evidence from the word, is to my mind now, just what it was then. I have reviewed, and re-reviewed, time and again, and yet come to the same result.—Where, then, is the mistake? Can any one tell? We are told "The wise shall understand." But what shall they understand? Is it not the time when these "wonders" shall all be finished—among which is the resurrection? I think it is. Then the period will come, if it has not already, when the *wise* will understand the time of the resurrection. I hope, then, that none who are "wise" will give up *searching for definite time*.

There are no advent brethren in this place; yet I doubt not but an able lecturer would find audience here, and a meeting house to lecture in. May the Lord send one this way.

Wishing you success, and every needful blessing, I remain your brother in tribulation, and in patience, waiting for the blessed Jesus.

B. B. BROWN.

Waukesha, Wis., Dec. 22, '48.

FROM BRO. T. SMITH.

DEAR BRO. MARSH:—Yours in the "Harbinger of Dec. 2d, was received, and having amid *labors abundant*," no opportunity until the present to reply, is my excuse for delay. I acknowledge my defectiveness in the whole application of 1 Cor. iii. 1, and onward; but cannot understand that I made you in any case "very bad men," as you seem to intimate. That "very good men" sometimes err, (for "to err is human,") is an admitted fact. And hence Peter cautions his "elect" and "sanctified" brethren (see 1 Peter; chap. i. 2,) to "Beware, lest they also, being led away with the *error of the wicked*, fall from their own steadfastness."—It thus appears to me that the Holy Ghost, by Peter, taught that good men might sometimes fall into errors, and thereby do injury when it might have been their intention to do good.

The motives by which you have been actuated in your remarks on "Anniversary Conferences," I do not presume to call in question, nor do I now recollect of any unkind expression in those articles.

Desirous therefore, to retract every wrong said or published in your paper or any other, I am honestly and truly yours in pursuit of *grace, knowledge and eternal life* through Jesus Christ.

THOMAS SMITH.

North Truro, Mass., Jan. 10th, 1849.

NOTE ON THE ABOVE. We make an omission in Bro. Smith's letter, to avoid a reply, and the

repetition of matters in which we think it unnecessary to say more at present. We trust Bro. S. will concur in this decision.—[Ed.]

FROM BRO. L. BOUTELL.

BRO. MARSH:—We have had one of the best Conferences of three days at Bro. Spaulding's, in Chelmsford, that I ever attended. God by his spirit was indeed with us. The good seasons of the past were more than realized: not a note of discord—all was harmony in the truth. The children were quickened and comforted by the Spirit of truth. Many consecrated themselves anew to God, and received a great blessing, and were resolved to search the word of God as for hid treasures, to believe, confess, and obey it.—Bro. Spaulding opened his large House, bid all welcome to temporal as well as spiritual food.—Like the gospel all things here were free. The blessings of heaven, even life *forever more* rest upon our brother. We did not feel the need of creeds to bind together, neither will any till they have backslidden from the faith. The course recommended by Bro. Hale, and adopted by the Portland church, is not of Bible origin. I think it shows a want of confidence in God and his word to now turn to this disorganizing work.—No hurt to write out our belief and put our names to it. Who among all the sects and wicked divisions in Christ's mangled body have done more! Shall we step on the same unscriptural ground? no, no, never. Children of God waiting for the coming of Jesus stand aloof from a measure of this kind. It is in the path of apostacy, and will end in ruin. The Lord is with the little flock who stand by faith and will be to the end. Amen.

Thine, in haste,

L. BOUTELL.

Groton, Mass., Jan. 15, 1849.

FROM BRO. D. I. ROBINSON.

We are having good meetings, are coming into gospel order, steadily. I have baptized six lately, some of them happy young converts.—Some are seeking Jesus, and I find some who had left, or were backslidden, return. Our meetings Sabbath days are very full, and, a good Sabbath school. Bro. Jones' health is very poor, but we think he will get well. (A lung difficulty).—Bro. Mills, of Baltimore, has gone to Connecticut, unwell, to recruit. Bro. Hutchinson, of Canada, has been here a few weeks, and has gone to Philadelphia for his health, which is very feeble. (Bronchitis.) They both spoke among us to the profit of the cause and the saints. Bro. Litch has been to Brooklyn and lectured a week; his health is good, and his lectures able and interesting: the last evening I found three seekers of the truth and Jesus, penitent for their sins. Bro. Bonham spent last Sabbath here; his health is improving, and his labors acceptable—he spends another Sabbath. Bro. Brewer has been to Baltimore in Bro. Mills place of late, but leaves for Virginia, and Bro. Ingmire goes to labor a short time there, with that afflicted church—God bless them.

My health has been pretty good; I have from 6 to 9 services per week, besides the visiting, and funerals, which keep me busy, and wear me some. I am glad to hear you are striving to come into *Scripture* church order: to try and fail, is better than to lie idle.

Love to your family and the church.

Yours, in haste, and love

D. I. ROBINSON.

New York, Jan. 4, 1849.

NICHOLAS AND THE POPE.—It is said that the Emperor Nicholas has written to the Pope accusing him of being the originator of all the confusion in Europe; but by the way of atoning

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for such freedom of rebuke, the Petersburg Pope offers his brother of Rome every aid which money or muskets can supply, if he will now, at the eleventh hour, labor to stem the course of democracy.

From the American Protestant.

POPERY IN THE YEAR FORTY-EIGHT.

The past year will be a marked one in the history of the Church of Rome. Never since the Reformation has a single year wrought such numerous, extensive, and significant changes in its outward relations, its essential condition; and they are but the beginning of the end. Comprehensive and striking as these changes are, they point to still greater, and are as significant in what they promise, as in what they have achieved. A knowledge of the principal changes in the condition and attitude of the Papacy which the year has developed, would afford the thoughtful Protestant a degree of encouragement which the history of no recent epoch could furnish. We have not the space nor the materials at hand to present as complete a picture as could be desired, but the remembrance of any reader will furnish material enough for reflection and surprise.

At the beginning of the year 1848 the Pope of Rome was at the pinnacle of popularity and influence. The confidence and homage of the Italian people, and to a great degree, of the entire Catholic world, in the Pope, had been greatly shaken by the despotism and misrule of several of the preceding Popes; and connected, as the Papal government was, with the oppression of the Austrian domination, and opposed to all the tendencies to progress and freedom, which are the characteristic of the age, it had become exceedingly unpopular and unstable. A continuation of the blind, conservative policy of Gregory XVI, would have been an impossibility. The Italian people are ready for revolt, and in that revolt the best portions of the whole Catholic world would have sympathized. But the accession of the present Pope wrought an instantaneous and wonderful change. In the space of a few months after his enthronement, Pius IX became the acknowledged leader of the popular party—the apostle of freedom, progress and light. The various acts which indicated his sympathy with the people, and his determination to vindicate these rights, were received with an intensity and universality of enthusiasm unknown to modern times. All nations caught the spirit; and from even this distant land, Protestants and Papists united to utter their expressions of admiration and encouragement at what the Pope was doing. In Italy the Pope became an idol. No prince nor pontiff ever had a more universal or warmer homage than that which the Italian people paid to their sovereign at this time; and to all appearances, no potentate sat upon a firmer throne. His very word was law. It was like the homage which oriental despots exact and receive.

This extraordinary popularity—a popularity which pervaded all classes, and almost disarmed our Protestant watchfulness and hostility—continued till the Pope began to show indubitable signs of retrocession. His lack of sympathy in the cause of Italian nationality, and in the patriotic effort to expel the Austrians from Italy; his refusal to add his contingent to the Italian army raised for this purpose; his evident regret at his own steps towards reform first chilled the affections, and then roused the suspicions and the enmity of the Italian people; and from that period the popularity of the Pope has been steadily waning, until at last, insulted by his people, then imprisoned in his own castle, deprived of even the show of temporal authority, the infallible Head of the Church has been obliged to steal out of

Rome in the disguise of a liveried servant, and to fly to the territories of a Bourbon prince to save his life!

Such is the year's history of the Pope of Rome. He is now a refugee from his own territory, deserted of all authority, cared for and feared by none. His flight from Rome excited no commotion. His presence or his absence had become a matter of sovereign indifference. For months before he had no power. The entire civil authority of the Papal States was really vested in the Parliament; and since the Pope's flight it has been formally vested in that body as a Provincial Government. Where this estrangement is to end, cannot be conjectured; but the close of the year 1848, the beginning of which witnessed the Pope in the possession of a higher degree of power, and of a wider influence than have belonged to any Pontiff since the days of Hildebrand, witnesses him an exile from his throne and his territory, stripped of power, condemned and execrated by his people, and with as little prospect of return and reinstatement as Louis Philippe to the dominion of France.

Changes scarcely less striking or significant mark the year's history of Popery elsewhere. Austria for centuries has been the strong-hold of Papal influence. In Austrian sympathy and Austrian arms the real strength of the Papacy has for a long time existed. No country seemed more inaccessible to the light and truth of real religion than this. But what momentous changes has the year wrought here! Metternich, the very type of conservatism and popery, has been exiled; the Emperor has abdicated his throne; the old policy has been abandoned; a new and liberal constitution has been once adopted, and when overthrown, has been promised again by the new Emperor, which secures the entire freedom of religion, freedom of the press, right to read the Bible, and of course, prostrates the peculiar power of Popery in that country. Austria is as free as France, and as little to be counted on, in case of emergency, as that country, for the aid and support of the Pope or his church.

France has witnessed a revolution which gives her a Republic, a free constitution which separates the church from the state, which guarantees the rights of conscience, and which makes France as free, politically, as America herself. Popery is now placed upon its own footing, to strive as best it may, with the truth and reason of Protestantism.

Germany is also free. Prussia has received from her king a constitution which separates church and state, secures the utmost freedom of conscience and worship, a free press without any censorship, and all the immunities which render, as a free and Protestant people. In Southern and Catholic Germany the changes are scarcely less. The Imperial Parliament at Frankfort, has been engaged in constructing a constitution, the principle portions of which have already been adopted, and which secure freedom of the press and liberty of conscience and worship. So that, so far as legal obstructions are concerned, the whole of Germany is now as accessible to the Protestant Bible and the Protestant missionary as England or France. A great change is this. Hungary and the Catholic provinces of the Austrian empire have also largely participated in these meliorations; and so far as is known, no legal hinderances would be forced to circulating the Bible in any part of the German empire.

The moral changes which have been wrought in Italy are greater than the political ones. The King of Sardinia has granted toleration and religious liberty to the long oppressed and persecuted Waldenses. He has also abolished the censorship of the press, so that the Bible can be circulated in any part of his dominions. Similar changes have occurred in the Italian States.—

Newspapers have been started which promulgate the truth, and deal blows against the Papacy with as much freedom as could be done in London or New York. We have several times spoken of the present state of things in Italy. It may be safely said not only that the Bible may be circulated any where in Italy, even in Rome itself, but that there is an extensive demand for it, which thus far cannot be supplied. Most interesting to the Protestant is the present posture of Italy.—Who could have dreamed of such a change in one short year? Who will attempt to set limits to the changes which another year's developments may disclose?

Such are some of the outward, visible changes which Popery has undergone during the year.—The throne of its temporal power has been cast down. It is hardly too much to say, that the Pope's temporal authority is at an end, and that the support and strength which Popery has for ages received in her alliance with kings and cabinets, is henceforth withdrawn. Popery is well nigh disserved from the State, in all the world, and become a voluntary system, to stand on its own merits. That these changes will greatly weaken the power and influence of this false system, cannot be doubted. Popery will have to become a new thing. Whether it will prove to have the inherent vitality and elasticity to adapt itself to the altered circumstances in which it finds itself, and whether it will reappear a new scheme suited to the times, with fresh life, or whether it is doomed to immediate decay and destruction, none can tell. But wonderful reverses it has met during the year, and if ever Protestants saw a moment of encouragement, hope and responsibility, in reference to Popery, that moment is the present. Oh! that there may be given us the wisdom and the spirit to seize and improve it. These changes abroad greatly increase our work at home.

The following notice is published by request, and because we know the practice of Dr. Hamilton to be all that he recommends it to be.

AN ASYLUM FOR THE SICK, WHO HAVE BEEN CONFINED TO THEIR BEDS FROM 1 TO 20 YEARS.

Dr. Hamilton's Hydropathic and Analytic Asylum, No. 217 Exchange Street, opposite the Orphan Asylum, Rochester, N. Y.

This Institution is now firmly established and in successful operation. The proprietor analyzes every disease that is admitted there, and applies the natural and appropriate remedy. Although water is used in every way that it is applied in any water-cure establishment in the United States, yet the proprietor wishes it to be expressly understood that it is not relied on as the ONLY or principal remedy in the treatment of disease submitted to his care.

The Establishment is designed for that class of invalids who have failed to obtain their health by all other systems of practice, and are still unable to walk or stand on their feet, and are confined to their beds, wearing out a life of misery and suffering without much or any hope of ever being any better.

The remedies made use of in this Institution not only entirely remove disease, but give increased size, strength and elasticity to the system. Many have been brought here from different parts of the country, who have neither walked or borne their weight on their feet from 5 to 15 years; and some have been unable to dress or undress, or even feed themselves, and in the course of a few weeks would be walking with the elasticity of youth, and all who saw them when they first came. The treatment in this Institution is particularly calculated to remove the diseases peculiar to Females, such as

1st. The Falling of the Womb in all its stages and conditions in patients, from twelve years of age up to sixty, and even if they have been confined to their beds from one year to twenty, unable to stand, walk, dress or undress themselves, or even too feeble to bear any noise or speak aloud.

2d. Weakness and Falling of the Bowels; Pain in the Side, Shoulders, Back and Head; Spinal Diseases. Liver Complaints, Sinking Sensation at the Navel, Palpitation of the Heart, Hypertrophy in all its forms and stages, Piles, Costiveness, Diarrhoea, Suppression of the Menstrue, Excessive Menstruation, Whites, all Nervous Diseases, old Feet and Hands, St. Anthony's Dance, Tetters of all kinds, Salt Rheum in its worst forms, Neuralgia, The Doloureux, Rheumatism, Consumption in its first stages, General Weakness and Debility.

The proprietor has given his whole attention to the above diseases for the last ten years, and has treated them in an entire different way from any other private practice or public Institution in this country; and such has been his success, and so certain in such his cures, he wishes to give that class of invalids seeking to obtain their health a sufficient guarantee against any false pretensions, exaggeration, imposition or deception, so that no one need be to any expense in this Institution without being benefited.

The proprietor will enter into a special contract with any one who wishes to do so, that he will admit into the Institution, to advance the money and pay all the expenses from any part of the United States here and back home again, before he commences the treatment and give a bond to board them, together with his professional services, for nothing, if he does not help them according to contract. Any one thinking the above proposition not a sufficient guarantee against misrepresentation and expense without receiving equal benefit, can let the proprietor know what will be satisfactory, and it shall be duly considered.

This Institution has grown up from private practice by the influence of those who have been helped here, as nothing has ever been published before; and the proprietor means that it shall sustain itself by its own merits, or pay the expense of those who choose to make a contract in case of a failure. The design of this Circular is not to make known the unparalleled cures that have been made in this Institution, because they must be seen to be believed; but to let it be more extensively known to the poor sufferers, and without much or any benefit, and still remain confined to their beds from five to twenty years, that there is an Institution whose treatment is different from any other one in the United States, and is particularly adapted to their situation, and can have it cost them nothing unless they are materially benefited.

From the nature of treatment in this Institution, the number of patients must be limited, therefore the proprietor does not solicit the patronage of slight and ordinary cases which may be easily helped by other systems of practice; nor does he want any one to come unless they wish to get well, and are willing to be made well enough to walk from five to twenty miles at a time, and follow it up day after day in succession; and also willing to be made able to endure as much labor and fatigue as most people that call themselves well, as he means that every one that goes through a thorough course of treatment in the Analytic Institution shall show by their increased strength, elasticity of motion, firmness of texture, capability of endurance, and improved health, that the treatment in this Institution is founded on the natural laws of organized matter, and consequently its superiority over every other different system of practice.

All communications should be addressed to DR. THOMAS HAMILTON, Rochester, post paid, will receive immediate attention. If requested, reference will be made to those who have been helped in this Institution; and also good references as to responsibility of the proprietor to meet the above expenses, if required.

Foreign News.

ITALY.

The Alba of Dec. 30th, says that the Communal Council of Bologna have voted their adhesion to the protest of the Pope; and that journal, which is attached to the democratic party, asserts that this vote is likely to lead to dangerous consequences, as several battalions, all the people, and many noblemen, have resolved to give a severe lesson to the Council for their presumption.

The Pope still remains at Gaeta.

On Christmas day, the Pope celebrated mass in his private chapel at Gaeta, the King and Queen of Naples and the royal family being present.

Letter from Gaeta state that several magnificent presents had been made to the Pope on Christmas day. The King of Naples sent him an offering of 600,000 ducats, and the Queen of Spain a donation of 500,000 colonnates.

One of the Paris papers of Tuesday says: "It is announced that the Pope, wishing to avoid foreign intervention, intends to try a personal step. He will, it is said, go to Civita Vecchia, and there make an appeal to the people, which, if not responded to, things will take their course."

Corriere Mercantile, of Genoa, of the 5th, states from Rome 3d. that a third protest is expected from the Pope; and that dissensions are said to have broken out between the Pope and the Cardinals. It is also understood that Cardinal Orsini was struck with apoplexy shortly after a very warm discussion. Lambruschini and Antonelli, it is said, advised the Pope to solicit an armed intervention; the other Cardinals disapprove of it. A rumor was current that the Pope had sent an encyclical letter, in which he declares that he is ready to confirm all his concessions, provided no more be demanded of him, and then he would return to Rome.

It is said, on authority, in the ministerial circles of Paris, that an intervention on behalf of the Pope would immediately be made by the great Catholic powers of Europe.

Business Notices.

To Correspondents.

D. Calkins—The books for S. Mead were sent as ordered.

A. N. Bentley—We have none of the numbers you call for.

J. B. Clapp—You send a remittance to be applied on P. H.'s subscription. We send to W. H. Is it to be credited to him?

Martin Bacon—You do not give us your Post Office address. We will forward the books, as soon as you tell us where to send.

M. Helm—Have none of that No. left. If we can obtain any, we will send.

J. L. Stout—The "Harps" cannot be sent by mail: we have therefore sent the others, and credited the balance to your acct for Harbinger. Is it right?

For Bro. E. R. Pinney.

B. Ransom, A. Miller, M. Whitaker, "a friend," \$1 each. A. W. G., \$2; "a sister," L. Crocker, \$3 each. T. Sanborn, S. Stokes, C. Andrews, S. Goodrich, Mrs. Higby—50 cts. each. E. Brisbin, \$1.50; "a friend," 94 cts.; S. Prentiss, \$2.

Remittances for the Harbinger & Advocate.

Wm M Kimball S Hutchins No. 270, J Fairchild C C Crossman F Norbut H V Davis C H Case J Spaulding Jr. No. 386, A Peck J B Clapp J Laylin No. 246, S Prentiss—\$1 each. W Brisbin J Brisbin G Smith L Reynolds G L Hadden B Remington D Hale R Wilder P Hathaway M Lee H Patchin J Brown L Hayes J Clifford S Foster M K Gibson—75 cts. each. J R Filkin J York—25 cts. each. E Thompson H Holkins—\$1.50 each. D Thayer, \$3; G Gifford, 50 cts.; O W Garrison, 40 cts.; J Baker, \$1.

LETTERS.—J Wright L Bean L Bixbey J B Cook W Helm W D Marsh J Belville M E Green A N Bentley G Needham D Calkins J Phillips H Flower J Conger J Whetmore J C Green J Striker P Sikes E Calkin H Robinson E Miller Jr. A Clapp.

Donations:

TO SEND THE "HARBINGER AND ADVOCATE" TO THE POOR.

B. Ransome, \$1; H. Norbut, \$2; "A Sister," \$2; J. Spaulding, Jr., \$1.25; L. Crocker, \$3; M. Whitaker, 50 cts.

Conferences.

Wilcox Corners & Van Buren.

Conferences will be held, the Lord willing, at the following times and places:—

Wilcox Corners, commencing Thursday evening, Feb. 8th, and hold over the Sabbath.
Van Buren, 2 miles north of Canton, in the neighborhood of Bro. Ongley's, commencing on the evening of the 15th Feb. It is 4½ miles southwest from Baldwinsville. Those coming on the Oswego rail-road will leave the cars at that place. We want a general attendance of our brethren from Auburn, Seneca Falls, Syracuse, Manlius, Liverpool, Oswego, &c.
J. C. BYWATER.

Brocketts Bridge.

A Conference will be held at Brocketts Bridge, Herkimer Co., N. Y., to commence Thursday evening, Feb. 8th, and hold over the Sunday following. Brethren at Cranberry Creek, and other places near, are invited to attend, and help sustain the meeting.
G. W. BURNHAM.

Clarkson Center.

We will hold a Conference at Clarkson Center, N. Y., commencing March 1st, and hold over the Sabbath. Brethren coming will call on Bro. Demerest.

Will Bro. Gaskell or Corbin of Orangeport see that Bro. Stevenson, of Toronto, C. W., is brought on his way to this Conference, with the chart.
G. W. BURNHAM,
J. C. BYWATER.

North Scituate, R. I.

A Conference, the Lord willing, will be held in North Scituate, R. I., to commence Friday evening, February 9th, and hold over the Sabbath. Brethren generally are invited to attend. Eld. MATTHEW BATCHELOR, from Vermont, will be with us.
For the brethren,
D. C. TOURTELLOTT.

Appointments.

Syracuse, Auburn, &c.

I will preach at Syracuse, Wednesday evening, Feb. 14th.
Auburn, Monday evening, Feb. 19th.
Seneca Falls, Tuesday evening, Feb. 20th.
Batavia, Wednesday " 21st.
Will Bro. Boynton meet me at Batavia at that time.
Rochester, Sabbath, Feb. 25th.
P. S. I would say the brethren at Manlius, I shall not be able to come and see them now, and wish they would be at Van Buren or Syracuse when I am there.
J. C. BYWATER.

Canada West.

Bro. WM. DEVERELL will meet with the friends in Canada West as follows:
Edwardsburgh, Grove School-house, Feb. 3, 4.
Kemptville, Feb. 5, 6, if a place can be provided.
Will Bro. Elcock see to it in time?
Mountain, at Ganzie's, Feb. 8, 9.
Corigan's, February 10, 11.
Moor School-house, Feb. 12, 13, 14, and 18, at which time the Lord's Supper will be administered.
Wm. J's neighborhood, Feb. 15, 16.
Matilda, School-house, near S. Dillabaugh's, Feb. 19, 20, 21.
Matthew Wiley's School-house, Feb. 22, 23.

New York & Connecticut.

The Lord willing, I will preach as follows:
Middletown, Saratoga co., N. Y.—Feb. 14-16th.
West Troy—Sunday, Feb. 18th.
Esperance—Conference, 6 days—Feb. 20th-25th.
Letters may be directed to New York till Jan. 15th; and to Albany till Feb. 19th. H. H. GROSS.

Victor.

If God permit, I will attend meeting at Victor, on the last Sabbath in February. G. W. BURNHAM.

Book Notices, &c.

BOOKS FOR SALE.

THE PURPOSE OF GOD
In Creating the World; his Plan for its Redemption from the Curse, and the Time for its Accomplishment. By E. R. Pinney. Price, \$4 per hundred; 6 cents, single.

THE SON OF GOD.
An Examination of the Divine Testimony concerning the Character of the Son of God. By Henry Grew, Minister of the Gospel. Price, 12 1-2 cents.

THE POWER OF KINDNESS.—NO. I.
Illustrated by Examples. By C. Morley, author of 'Practical Guide to Composition.' Price, 15 cents.

THE POWER OF KINDNESS.—NO. II.
Illustrated by Examples. By C. Morley. Price, 10 cents.

THE POWER OF PRAYER,
With other Christian Duties, illustrated by Examples. By C. Morley. Price, 5 cents.

A STATEMENT OF FACTS
On the Universal Spread and Expected Triumphs of Roman Catholicism. Price, 15 cts.; discount by the quantity.

PROTESTANTISM:
Its Hope of the World's Conversion Fallacious. Price, 10 cents; discount by the quantity.

THE VOICE OF GOD:
Or an Account of the Unparalleled Fires, Hurricanes, Floods and Earthquakes, commencing with 1845. Also, some account of Pestilence, Famine, and the Increase of Crime. Compiled by T. M. Preble. Price, 12 1-2 cents; \$8 per hundred.

QUESTIONS ON THE BOOK OF DANIEL.
For the use of Bible Classes and Sunday Schools. Price, 12 1-2 cts.

ARE THE WICKED IMMORTAL?
In Six Sermons. Also, HAVE THE DEAD KNOWLEDGE? By Geo. Storrs. Price, 15 cts.; \$11 per 100.

SECOND ADVENT LIBRARY.

(New Series)
No. I.—The Second Advent Introductory to the World's Jubilee.
No. II.—The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming.
No. III.—The Lord's Coming, a Great Practical Doctrine.
No. IV.—Glorification.
No. VII.—First Principles of the Second Advent Faith.
Price, each, 4 cents; 37 1-2 per dozen; \$2.50 per 100.

TRACTS ON PROPHECY.

No. 1.—Looking Forward.
2.—Present Dispensation—Its Course.
3.—Present Dispensation—Its End.
4.—What did Paul teach the Thess. Church about the Second Coming?
5.—The Great Image.
Price, 15 cts. per set; \$1 for eight sets.

MILLENNIAL HARP (with music).—Price, 50 cts. ADVENT HYMNS (without music).—Price, 33 cts. Addition to the Supplement to the Millennial Harp. 24 pp. 4 cts.

SECOND ADVENT MEETINGS.

ROCHESTER.—The Advent congregation meet in Irving Hall, Buffalo-street, opposite the Eagle Tavern, three times on Sunday and on Tuesday evening.

BUFFALO.—The Advent Church in Buffalo meet for worship in their Chapel on Delaware, third house from corner of Huron street, three times on Sunday, and on Tuesday and Thursday evenings. Brethren visiting the city are invited to meet with them.

ALBANY.—Second Advent Meetings are held in the "SECOND ADVENT CHAPEL," Blount's buildings, corner of State and Pearl-streets. Meetings three on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on Pearl-street.

NEW-YORK.—The Advent congregation which formerly met for worship at the corner of Grand and Elizabeth-streets, now hold their meetings at No. 57 Bond-street (two doors from Bowery) where will be preaching three times on the Sabbath, and meet also on Monday and Thursday evenings of each week. Seats for Brethren visiting the City are invited to meet with them.

SPRINGFIELD, Mass.—The Church in Springfield hold their meetings at the Concert Room in Foote's new building, corner of Main and State Streets, every Lord's day and evening.

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Joseph Marsh, Editor and Proprietor.

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ADVENT HARBINGER

AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 8.

ROCHESTER, N. Y.—SATURDAY, FEBRUARY 10, 1849.

Whole Number 268.

Poetry.

THE BETTER LAND.

Tune—"Carrier Dove."

We have heard from that bright, the holy land,
We have heard, and our hearts are glad;
For we were a lonely pilgrim band,
And weary, and worn, and sad.
They tell us the pilgrims have a dwelling there—
No longer are homeless ones;
And we know that the goodly land is fair,
Where life's pure river runs.

They say green fields are waving there,
That never a blight shall know;
And the deserts wild are blooming fair,
And the roses of Sharon grow.
There are lovely birds, in the bowers green,—
Their songs are blithe and sweet;
And their warblings, gushing ever new,
The angels' harpings greet.

We have heard of the palms, the robes, the crowns,
And the silvery band in white;
Of the city fair, with pearly gates,
All radiant with light.

We have heard of the angels there, and saints
With their harps of gold, how they sing;
Of the mount, with the fruitful tree of life,
Of the leaves that healing bring.

The King of that country, he is fair,
He's the joy and light of the place!
In his beauty we shall behold him there,
And bask in his smiling face.

We'll be there, we'll be there, in a little while,
We'll join the pure and the best;
We'll have the palm, the robe, the crown,
And forever be at rest.

Original Articles.

For the Harbinger and Advocate.

THE SPIRIT IN MAN.—No. VI.

BY J. I. CALKINS.

8. "By which also, he went and preached unto the spirits in prison." These spirits, the connection shows, were preached to in the days of Noah, and was the generation then living on the earth, to whom Noah preached—he being a preacher of righteousness—and not the spirits of *hades*, to whom Christ's spirit preached, when he was in *hades*, between his death and resurrection, as some vainly suppose, and as some have intimated who have taught better things. If *spirits*, in this passage, has not the sense of *persons*—persons in prison,—that generation of the dead receive that appellation, not because they were spirits when living, or are spirits now when dead; but because they are destined, in the divine counsel, to be *spirits*, when they are delivered from their prison, the pit, or "brought forth to the day of wrath," to receive, bodily, according to that they have done. These same remarks may apply to 1 Cor. v. 5: "That the spirit, in the day of the Lord Jesus, may be saved."

9. "For to me to live, is Christ; and to die, is gain . . . Having a desire to depart and be with Christ, which is far better." The inference drawn from this passage is this: There is a spirit in the body, supposed to be, *par eminence*, the man himself—others say, the "man proper,"—

which lives after the body is dissolved to dust; and which, with the righteous, goes to a place of bliss, comfort, rest, glory, &c.; and, therefore, the apostle says it is gain for him to die. It is farther inferred, that the apostle meant, by departing and being with Christ, to die: i. e., his body, and have his spirit, the man proper, go and be with Christ, or into heaven itself.

In regard to this objection, I think it important to remark, in the outset, that Paul speaks *only in regard to himself*. He does not speak in relation to men in general, nor of all the righteous. He says, "For me," &c. I know it is said by some, that he meant it was gain to Christ, but he says, "to me"; and I see no necessity of thinking otherwise. It was gain to Paul to die. He says he was in a strait between two things. He had a yearning desire for the welfare of the dear saints—for their advancement in the knowledge of Christ; and these would be promoted by his staying among them. Moreover, he said, Acts xx. 29, "For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock"; verse 30: "Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." Therefore, he desired to live for their sake. But would Paul gain any thing himself, personally, by dying? I answer, yes. What was Paul subjected to, while he lived? See 2 Cor. xi. 23–29, and other passages. In labors abundant, in stripes above measure, in imprisonments, in deaths oft; whipt by the Jews five times, thirty-nine stripes each time; beaten with rods, stoned, thrice shipwrecked, in journeyings often, in perils of water, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness, in painfulness, in watchings, in hunger and thirst, in fastings, in cold and nakedness; besides, daily, the care of the churches. Who was weak, and he was not weak? who was offended, and he burn not?—a thorn in the flesh, the messenger of Satan to buffet him; despised, persecuted, defamed, having no certain dwelling place; made the filth of the earth, and the offscouring of all things.

Here is delineated something of the sufferings of Paul, as he filled up his share of the afflictions of Christ. Would not human nature long for a respite, a cessation of suffering and care? Most certainly. Even Christ prayed in the garden, "Father, let this cup pass from me." Would dying afford such a relief? Indeed it would.—Who would not consider it *gain*, in such a case, to die, to be "free among the dead, like the slain that lie in the grave." (Ps. lxxxviii. 5.) "There the wicked cease from troubling, and the weary are at rest," "are glad when they find the grave." That it would be gain in Paul's case to die, we have the words of the wise man. If any are disposed to esteem his words lightly, let them read 1 Kings iii. 12; Eccl. xii. 9–11. He says as follows, Eccl. iv. 1–3: "So I returned, and considered all the oppressions that were done under the sun: and behold the tears of such as were op-

pressed, and they had no comforter; and on the side of their oppressors, there was power; but they [the oppressed] had no comforter. Wherefore I praised the *dead* which are already *dead*, more than the living which are yet alive. Yea, better is he than both they which hath not yet been, who hath not seen the evil work that is done under the sun." Who suffered more than the great apostle? Who was more oppressed than he?—Says he, "If in this life only we have hope in Christ, we are of all men *most miserable*." Therefore, if the words of Solomon are true, that the oppressed who are dead are to be praised, or their situation more highly valued than that of their companions in oppression who were yet alive, and the person who has not yet been, is better off than either: also, if the words of Paul are true, "we are of all men *most miserable*, if we have hope in Christ *only in this life*": it would be gain indeed to Paul to die. Now this gain, this relief, rest from suffering, toil and care, was what Paul put in the balance against living in the flesh for the welfare of the saints; and between these two was he in a strait, and knew not what to choose. He had a desire, however, which was paramount to all else beside, and that was to be with Christ. It is said by some, competent to judge, that idea of departing is not in the original word, but rather that of returning—having reference to the return of Christ,—as the same word, *analsai*, is so rendered in Luke xii. 36: "Wait for their Lord when he will *return* from the wedding." If this be true, and I see no reason to doubt it, it is sufficient to set aside all inferences drawn from the passage to sustain the popular notion of spirits. Still, if *depart* be correct, the desire Paul expresses does not prove that when he should die he should go and be with Christ. I say it does not prove it—and the same apostle says, "Prove all things,"—however much he might desire such a consummation. Paul's desire to depart and be with Christ, did not embrace the idea of *dying*. He had seen the Lord once, "as one born out of due time." From that time, he counted all things loss, that he might win Christ; and he wanted to see him again, as many of the dear saints would now like to see him. "Sir, we would see Jesus." He wanted to see him, and be with him, without *tasting death*, like Enoch, or the saints that remain unto the coming of the Lord, which would be far better than either to live for the good of the church, while bonds and imprisonment awaited him, or die, and rest from labor and suffering.

These remarks, I think, show the true bearing of what Paul says in Phil. i. 21–23. I freely and fully believe, and that literally, what the apostle there says. It is of great importance, in such passages, to understand of whom the writer is speaking. He does not say, it is gain to the saints to die, if people do quote the passage as if they understood him to say so: nor that he expected to die, and by that means, depart and be with Christ: nor that when the saints die, they go to be with Christ. He speaks of himself and no one else. I will quote the passage and leave it. "For to me to live is Christ, and to die is

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L. H. Calkins

gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose, I wot not; for I am in a strait betwixt two; having a desire to depart, and to be with Christ; which is far better."

I shall speak of the rich man and Lazarus in my next number.

For the Harbinger and Advocate.

SYSTEMATIC BENEVOLENCE.

BY E. R. PINNEY.

Amid all the graces that characterize the Christian, true benevolence is the most resplendent. In the exercise of this disposition, he exhibits in the strongest possible light, the character of Him, who, being Lord of all, "for our sakes became poor"; and of whom it was said, during his sojourn here, "He went about doing good." (Acts x. 38.)

Benevolence, in order to be genuine, must consist in love to God. And whatever pretences an individual may make of love to God, we never admit them as real, unless accompanied by entire consecration to Him of all he possesses, and love to man; neither should any pretence of love to man be admitted as genuine, unless accompanied by a willingness to administer to their necessities, so far as in our power.

The Christian regards himself as having once "been sold under sin," "led captive by the devil at his will," and under sentence of death, and as delivered from his perilous condition by Christ, who redeemed him by his own precious blood.—As saith the apostle, 1 Cor. vi. 20, "Ye are not your own, for ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God's." He feels himself, therefore, by gratitude as well as by right, bound to promote the cause of Christ to the utmost of his ability, and to be governed therein by the instructions of his Lord and Master. Such are desirous to know how they may be most instrumental in doing good. Their constant prayer is, "Lord, what wilt thou have me to do?" To such we trust the following thoughts, drawn chiefly from the word of God, will be acceptable.

On the subject of our possessions, and the manner in which we shall dispose of them, the Scriptures teach us—

I. That they belong to the Lord. "The earth is the Lord's and the fulness thereof." (Ps. xxiv. 1.) His are all the "beasts of the forest, and the cattle upon a thousand hills." (Ps. l. 10.)—"The silver and gold are mine, saith the Lord of hosts." He claims equally the corn and wine, the flax and wool, our farms, our merchandize, our children, our servants, and in fine, all that we have and are. Hosea ii. 8, 9; Joel iii. 5, &c. It is his by right of creation. He made the world and peopled it. And inasmuch as we are indebted to him for the world, and our existence in it, it follows necessarily that we are indebted to him for every blessing connected with our existence. As saith the scripture (James i. 17), "Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights." Hence, though we give, it is only returning to God that which was his own before.—David acknowledges this principle, in his prayer of thanksgiving to God, for disposing their hearts to offer willingly to build the temple. (1 Chron. xxix. 11-16): "All that is in heaven, and in the earth, is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, . . . for all things come of thee, and of thine own have we given thee. . . . O Lord our God, all this store that we have prepared to build thee a house for thy holy name, cometh of thy hand, and is all thine own." From this scriptural view of the subject, we perceive—

1st. That whatever we possess, we received from and belongs to the Lord.

2d. Consequently, we sustain to God simply the relation of stewards.

3d. As such, we are to be governed in the disposal, and use of what we possess, by the instructions of our Lord and Master as revealed in his word, to whom it belongs.

4th. That God has a right to make a draft upon us for any amount in our possession, with the certainty that it cannot be protested, without our incurring the charge of dishonor, and dishonesty. From these considerations it is highly important that we search the Scriptures to know the will of God in this matter.

The Scriptures make it a duty of all to give of their property, for the relief of the miseries, temporal and spiritual, of mankind.

No duty is more clearly revealed than this, and with the discharge of no one has God been more pleased to connect richer blessings. And surely, no one would be more congenial with our feelings, did we possess really and fully the spirit of Christ; and it is a solemn consideration in connection with this point, that, "If any man have not the spirit of Christ, he is none of his."

"Honor the Lord with thy substance, and with the first fruits of thine increase," is the command of God with promise. (Prov. iii. 9, 10.) Does any one ask, "how can I honor the Lord with my substance?" Hear, my brethren, what the spirit saith unto the churches. "He that honoreth his Maker, hath mercy on the poor." (Prov. xiv. 31.) "He that hath mercy on the poor, happy is he." (Prov. xiv. 21.) "For the liberal soul shall be made fat, and he that watereth shall be watered also himself." (Prov. xi. 25.) "He that hath given his bread to the hungry, and hath covered the naked with his garment, shall surely live saith the Lord." (Ezek. xviii. 7-9.) "Remember," my brethren, "the words of the Lord Jesus, how he said, it is more blessed to give than to receive." (Acts xx. 35.) Therefore "withhold not good from whom it is due, when it is in the power of thine hand to do it." (Prov. iii. 27.)—"Let us do good unto all men, especially to them who are of the household of faith." (Gal. vi. 10.) "For ye have the poor with you always, and whensoever ye will ye may do them good." (Mk. xiv. 7.) "For the poor shall never cease out of the land: therefore, I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." (De. xv. 11.) For "if thou draw out thy soul to the hungry, and satisfy the afflicted, then shall thy light rise in obscurity, and thy darkness be as the noon day, and the Lord shall guide thee continually and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a well watered garden, and like a spring whose waters fail not." (Isa. lviii. 10, 11.) "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." (Luke vi. 38.) "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again." (Prov. xix. 17.) From this array of Scripture, it is evidently the will of God, that we should bestow of our substance to relieve the miseries of our fellow-men, and that by so doing we honor Him. By neglecting or refusing to do it we dishonor God, and necessarily incur his displeasure for two reasons:—

1st. He has commanded us to open our hand wide and supply the poor.

2d. He has become underwriter for them, hence, made himself responsible for all their wants, yea, more for our greater encouragement he has said, he will consider it a debt of love. "He that hath pity upon the poor, LENDETH UNTO THE LORD."

Thus it is we "lay up for ourselves treasures in heaven, and not on earth," and "through the

mammon of unrighteousness secure a reception into everlasting habitations." "Laying up in store for ourselves a good foundation against the time to come, that we may lay hold of eternal life." (See Matt. vi. 19, 20; Luke xvi. 9; and 1 Tim. vi. 19.) And this accords with the teachings of Christ and his Apostles, says Jesus (Luke xii. 23.) "Sell that ye have, and give alms; provide yourselves bags which wax not old, a TREASURE IN THE HEAVENS that fadeth not." Again he says to the young man, (Matt. xix. 21) "If thou wilt be perfect, go sell that thou hast, and give to the poor and thou shalt have TREASURE IN HEAVEN." Paul, (1 Tim. vi. 17-19) in speaking of those who had embraced Christ that were rich, says, "charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come." From these Scriptures, it appears that whatever we bestow here in accordance with the requirements of the gospel of Christ, (although it was all Christ's before) is at once recognized as a debt against himself, and is passed by him (excuse the figure brethren) to our credit in the savings bank of Heaven, which is a treasure—a good foundation laid up in store against the time (or world) to come.

And we find the Savior recognizing, and acting upon this principle in the decisions of the last great day. See Matt. xxv. 34-46. "Then shall the King say to them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For (because) I was an hungered, and ye gave me meat," &c. . . . "Then shall the righteous answer him, saying, Lord, when saw we thee an hungered and fed thee, &c. . . . And the King shall answer and any unto them, verily I say unto you, that inasmuch as ye have done it unto one of the least of these my brethren, ye HAVE DONE IT UNTO ME." While to another class who demanded admittance into the kingdom, he says, depart from me ye cursed, &c. Why!—"Because I was an hungered and ye gave me no meat," &c., i. e. "inasmuch as YE DID IT NOT to one of the least of these, YE DID IT NOT to me."—And our Savior assures us the smallest act of kindness shall be remembered. "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." (Matt. x. 42.)

What inducements my brethren are these to carry out the great principles of the gospel, and like our Savior go about doing good. Sufficient one would suppose, (aside from the debt of gratitude we owe) to lead every one to be willing to give up their possessions, and be poor in this world that they may be rich in faith, and heirs of the kingdom.

[Concluded next week.]

For the Harbinger and Advocate.

"THE MORE EXCELLENT WAY."

BY J. B. COOK.

"The Scripture cannot be broken." Many give "heed to seducing spirits and doctrines of demons"—departed, ghostly souls. They show "signs and wonders, to deceive, if possible, the very elect." Our Lord has "told" us this before and bid us "beware."

1. He has announced a "woe on those of whom all speak well"—those who are ever trimming "their ways to seek love" and the praise of men; yet many habitually "judge" themselves, their brethren, and scripture doctrines, by popular opinion; as if the voice of the people must be the voice of God!! They should know that "the

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spirit of the power of the air" rules the "child-
ren of disobedience."

2. Prof. Bush consulted clairvoyants—the mes-
meric oracle. This led to the adoption of Swe-
denborg's reveries, as a standard. All things di-
vine and human, are judged by that more or less
rigidly.

3. In Rochester there is a rapping spirit, fright-
ening the folks prodigiously, and playing the dev-
il's part right dexterously. Many inquire after
their deceased friends—of their own standing be-
fore God, &c. Other forms of deception are
practiced elsewhere, making even ministers afraid
of the marriage relation, which need not be nam-
ed.

4. The Shakers have come to our city, stirring
up thousands with their "doctrines of devils."—
Some are "seduced" to believe in their revela-
tions, above those of Messiah and His apostles.

5. Others not perhaps knowing what they do,
perseveringly apply their "rule." They will
judge of Bible truths, classic terms, and their dis-
senting brethren by their "rule." (It can only
be referred to; though a volume would be requi-
site to give its fallacious, yet voluminous applica-
tions.) The Bible tells how, and what God made
the "living soul"—that "the soul that sinneth"
shall "surely die." It records the death of even
the righteous, through thousands of years; and
reveals no "life and immortality," save through
"Jesus and the resurrection." Here we have
the essential parts of the revealed plan of Heav-
en. But the "rule" is, not to believe in this Di-
vine harmony of truth—the rule is to inquire of
the *early church and the Jews*!!!

In the light of God's unerring, eternal rule of
Judgment, it seems a mere subterfuge—an eva-
sion of unwelcome truth, "Father, forgive them,
for they know not what they do."

6. The last standard, has come out in the form
of "a vision"! This vision, and its associated
argumentation makes the Sabbath and its observ-
ance "the sealing truth"—essential to salvation!

Apostolic precepts and teachings are of com-
paratively no moment. They cannot shield a
brother from condemnation by this new standard.
We read, "Let no man judge you in respect to
an holy day, or of the new moons, or of the Sab-
baths." "Abolished—done away," and like terms,
(2 Cor. iii.) cannot mean *confirmed*, or enforced!
Those whom Paul gathered to Christ were "seal-
ed" by "the Holy Spirit of promise." 2 Cor. i.
22; Eph. i. 13; iv. 30. They were "sealed"
for the glorious inheritance, in the above teach-
ings of inspiration; yet now a "vision" is put
forth in opposition to the above! The point in
"the law" which the original Apostles omitt
to name in their teachings is here made "the seal-
ing" truth!! The one who dares tell what he has
learned from "the word," is published as guilty of
hypocrisy and falsehood!!!

Well, by all the above rules, the writer stands
condemned,—by several of them *publicly* con-
demned. As willingly do I submit to one, as the
other. I have a like respect for them all. All
alike are adapted to seduce or subvert "unstable
souls;" and fulfill that "word" by which, both
they and all will be judged by Jesus Christ.

The "more excellent way" would be to com-
pare Scripture with Scripture, get a harmony,
and publish that to enlighten their brother,—make
that, the standard for judging here, and hereafter.
Amen!

No "spirit" which takes what the Holy Spir-
it, in the Apostles, omits, what "their word" op-
poses, and exalts it above "their word," can be
good. But those who "hear" Jesus, obey Jeho-
vah—they come within the Savior's prayer.—
John xvii. 20. They "have fellowship" with
God, His Son and the Holy Twelve, 1 John i.
1-7. They have "the self same spirit." This
I want evermore. Amen!

There are many "spirits." Angels are "min-
istering spirits." Fallen angels are false, infer-
nal "spirits." Satan, "the spirit of the power
of the air" is their chief. Anciently they op-
erated through some gross system of idolatrous su-
perstition; now they "work" by more subtle
systems of error. This accounts for the power
which a delusive theory has over, even strong
minds! Wake up, dear brethren! All the "le-
gions" of hell are out, and on the wing! Jesus
says "take heed." There is no impossibility that
we may be deceived, except as we are "kept by the
power of God through faith"—through believing,
in the revelation, we now have, in its superiority
and perfection. Those who adopt a new "rule,"
and appeal from God to man—from *inspiration*
to what may be sheer imagination, suggested by
one of the many seducing "spirits" that would
seduce us from Jesus, are in danger. If they
are honest, they are deluded; and they will de-
lude others so far as they are followed. The Ho-
ly One through Paul pronounces a curse on all
even though he be an angel from Heaven, who
"shall preach any other gospel"—adopt any new
rule of faith, hope and salvation.

"Let me fall into the hands of the Lord (for
his mercies are great) and not into the hands of
man." I refuse to have my faith judged by the
early church, the Jews, or Bush's mesmerism, or
Ellen's dream. Let us my brethren judge and
be judged by the Bible. He in whom my heav-
enly Father is "well pleased." He whom we
must fear, under the penalties of perdition, [Acts
iii. 22.] did choose men to instruct the church,
through the Gentile dispensation. He prays for
them "who shall believe on Him thro' THEIR
WORD." "Their word" is then, above popular
opinion—above the "spirit" of Bush's "Swedish
seer," and Shaker clairvoyance—above the creed,
the church, and the elder—Ellen's vision, or the
Rochester rapper!!! Bless the Lord, for a per-
fect standard by which to try them all.

In the name of Jesus—in the light of His truth
—by the strength of His eternal spirit, I reject
all these rules of judgment! So far as I am con-
cerned I regard their published reproaches, as I
do the whistling wind.

Much have I labored to get God's blessed truth.
Ardently do I love it, undiluted. Those who
think less of me for it, are wanting in character,
or, in "the first principles of the oracles of God!"

Duty to "the master" and to those who may
be beset by the rules of judgment, demands this
brief statement. Some of my dear brethren have
not been aware that most that I have written has
been in opposition to some one of the above rules
—and in favor of adhering to the one Divine, un-
erring rule of faith and judgment. The Lord
forgive any want of prudence or propriety, in my
manner.

New Bedford, Jan. 25th, 1849.

For the Harbinger & Advocate.

DEATH THREATENED TO ADAM.

BY J. S. WHITE.

This death was not spiritual. This may
be made plain in a few words. Spiritual death
is a state of unbelief. This is the condition of
all men without religion. All are, therefore,
called on to believe. It is by faith, which pro-
duces good works, that man is justified. It is by
this faith the Christian lives a spiritual life.—
"Therefore, being justified by faith, we have
peace with God, through our Lord Jesus Christ."
Rom. v. 1. "The life which I now live in the
flesh, I live by the faith of the Son of God."—
Gal. ii. 20. Those who have not faith, have not
this life, of course; they have the opposite, that
is, they have spiritual death.

We now turn to the history of Adam. "But
of the tree of the knowledge of good and evil,

thou shalt not eat of it: for in the day that thou
eatest thereof, dying thou shalt die," [margin].
Gen. ii. 17. "Dying thou shalt die," that is,
the day we eat, we would become a dying man,
and that dying state would end in death itself.—
"And the serpent said unto the woman, Ye shall
not surely die." Gen. iii. 4. It seems evident
that Adam and Eve believed the testimony of the
serpent, and if so they disbelieved, God. The
apostle tells us that faith shows itself by works,
consequently, the absence of works shows the
absence of faith. Adam's works were evil, which
shows that he believed the serpent. To believe
the one he must disbelieve the other. Had he
believed God, he would have shown it by obedi-
ence. Being in unbelief before he eat, as his
work shows, he was spiritually dead before he
eat of the forbidden fruit. When he was spirit-
ually dead, he was in a state to disbelieve, and
not before. For the act he was to die the death
threatened, and not for the cause of the act. Un-
belief, or spiritual death, led him to act as he did;
and the act subjected him to the death threatened.
Hence, to say that the death threatened was spi-
ritual death, is to confound cause and effect. The
one preceded and was the cause of the other.

What was the death threatened? Let the word
decide. "Cursed is the ground for thy sake; in
sorrow shalt thou eat of it all the days of thy life"
—"dying thou shalt die." "In the sweat of thy
face shalt thou eat bread, till thou return unto the
ground: for out of it wast thou taken; for dust
thou art, and unto dust shalt thou return." Thus,
the death Adam was to die, is very minutely de-
fined. Adam was "a living soul"; hence it was
the living soul that was to die. As the cause of
this death was unbelief, so the cause of the sec-
ond death is unbelief. O, that men would believe
and obey the Savior, and so escape that death
from which there will be no resurrection.

Wrentham, Mass., Jan. 19, 1849.

NOTE.—Should it be said, that according to the
above, the first death is spiritual, and of course
the second death must be spiritual: I would say,
that spiritual death is never presented as a penal-
ty; neither can it be; for a man must first be in
this state before he can do anything that will sub-
ject him to a penalty. Again, a man cannot die
the second time, unless he has a resurrection from
the first death. If, therefore, the second death is
to be spiritual, it follows that all who will have a
part in it, must have been raised from a spiritual
death: in other words, they must have been be-
lievers in Christ, which is a contradiction of Bi-
ble and facts, and is therefore absurd.

J. S. W.

For the Harbinger and Advocate.

"THE LORD REIGNETH."

"My Father is at the helm," was the reply of
the little boy when asked, in the storm, why he
was not afraid. The wind dashed the foaming
wave in the fragile bark; the mariners were af-
frighted. Amid the fearful scene, there was
sweet peace in the bosom of the confiding child.
He trusted in his Father to guide safely through
all the perils of the way.

Christian mariner, have faith in God. The
winds of adversity must blow, the waves of trou-
ble must roll. Fear not, thy "Father is at the
helm;" "the waves shall not overflow thee."—
The foaming billows waft thee onward toward the
haven of everlasting repose. Trust, and be at
peace. "Thou wilt keep him in perfect peace
whose mind is stayed on thee, because he trusteth
in thee."

Believe the Prophetic word and wait for the
Kingdom of God. The vision may tarry, but "he
that shall come, will come, and will not tarry."
The "Heathen rage," "the people imagine a
vain thing," "many are the devices of man's

heart, but the counsel of the Lord shall stand."—He will dash the nations to pieces as a potter's vessel and set his "King on the holy hill of Zion." Say not "where is the promise of his coming?" Doth he not even now "overturn, overturn and overturn," that he whose right it is, may come and sway the sceptre of righteousness, and peace and love o'er this revolted world? Soon, soon, shall the seventh angel sound, and the voices in Heaven joyfully proclaim that "the kingdoms of this world are become the kingdom of our Lord and of his Christ." Amen. "Even so come Lord Jesus!"

HENRY GREW.

For the Harbinger & Advocate.

A FEW QUESTIONS.

BY A BIBLE READER.

1st. Is there more than one bottomless pit mentioned in the book of Rev.? Can you find any evidence, from the reading of it, that the bottomless pit mentioned in the 3d verse of the 20th chap., and that mentioned in the 2d verse of the 9th chap., are not one and the same? In the 9th chap. it is the bottomless pit—in the 20th it is the bottomless pit; not a bottomless pit, nor another bottomless pit; and you might as well say, that the throne of God in one Scripture, does not mean the same as, the throne of God in another, as to attempt to prove, that there are two bottomless pits here brought to view.

2d. If confusion, false doctrine, or doctrines, and systems without foundation, &c., is the bottomless pit in the 9th chap., as Bro. Miller and other commentators say it is; why not in the 20th chapter?

3d. If an angel with a key in his hand, as mentioned in the 9th chap., means another personage than Jesus Christ, why may not an angel with a chain (Rev. 20) be another than Christ? Please read Miller's lectures on Rev. 9th, with many commentators, &c., for their views of the angel and key, and decide candidly.

4th. Is there more than one dragon mentioned in this book? If so, where? And how do you arrive at such a conclusion? In Rev. xii. 9. the Dragon is brought to view, and is called the Devil and Satan; that old serpent; in Rev. 20, the Dragon is again mentioned, and is called that old Serpent, the Devil and Satan. Now I ask in the name of all that is reasonable, how any one can make out two Dragons by these Scriptures, and two old Serpents, or two Devils, or two Satans? If they can it must be by some serpentine course, or rule that I have never yet learned.

5th. Do you not acknowledge that the dragon of the 12th chapter is old Rome? It is almost universally acknowledged that the Dragon of the 12th chap. is Rome. Then I ask, how is he metamorphosed into a personal devil, separated from all governments in the 20th chap? Please show the time when, the place where, and the means by which, this wonderful change was wrought? A change by which a universal monarchy is reduced to such dimensions and form.

6th. Is there any intimation in the 20th chap. of a thousand years reign, of the personal Messiah on the earth? If so, where? There is mention made of the reign of the martyrs, and of those who had not worshiped the beast, nor his image, nor received his mark in their foreheads, nor in their hands, and they lived and reigned with Christ. It does not say on the earth, (yet it may be) and it is for us to settle by other Scriptures, where they reigned, and when they reigned.

7. Does the 20th of Rev. teach us that all the saints that lived from Abel, to the general judgment, were resurrected or raised from their graves, at the commencement of the one thousand years?

8th. Does the Bible teach us that the resurrected saints will be liable to deception? as some

must suppose from the fact, that he can have no object in deceiving the resurrected wicked, as they are (will be) already sealed for destruction, when raised, consequently if any are to be deceived, (and the 10th verse teaches that some were deceived) it must be the saints, if this deception is after the literal resurrection as some suppose.

9th. Do not the five last verses of Rev. 20th bring clearly to view, a general resurrection of the dead? If not, why was there the book of life? was it not to see, or that it might be seen, whose names were there, and whose names were not there? Please read Mat. xxv. 31-46, comparing them with the five last verses of the 20th chap. of Rev., and decide whether they teach a general judgment or two judgments.

January 18th, 1849.

NOTE ON THE ABOVE.—In the investigation of the subject to which these questions relate, we shall take no part at present. We design, however, to give our views after others shall have expressed their opinions. We hope the spirit of brotherly kindness will characterize all that may be said, and a pure desire, not for mastery, but to know and disseminate the truth, will actuate each one who may speak or write on the subject.—

[EDITOR.]

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, Saturday, February 10, 1849.

Speaking the truth, in love.—PAUL.

We have heard from but few to whom we recently sent bills of their indebtedness for the Harbinger. We hope they will not forget their duty in this matter. Also, but few to whom bills were not sent, have complied with our terms of advance pay: we trust they will do so soon. Please read our terms, and comply with them as soon as you can.

THE SEVENTH VIAL.

If we are not mistaken in our understanding of the vials in Rev. 16th, the seventh is now being poured out. To show that this is the case, it may be necessary, in the first place, to prove that they precede the advent of Christ. That this is the case with them all, unless we except the last part of the seventh, we offer the following evidence:

1. According to the very nature of the case, it must require a number of years for the pouring out of all the vials; whereas but a short time is allotted for the destruction of the wicked at the appearing of Christ. Consequently, the vials must be before his coming.

2. In the 7th verse it is said, "I heard another out of the altar say," &c. The altar relates to the saints in time (Rev. vi. 9-11); hence, the vials must be in time.

3. In the 9th and 11th verses it is said that "they repented not." This is under the 4th and 5th vials. Repentance is a work of time; therefore, these vials must be in time, or before the advent of Christ.

4. In the 14th verse, speaking of the sixth vial, it is said of the three unclean spirits that they go forth unto the kings of the earth to "gather them to the battle of the great day of God Almighty." That battle will be the destruction of the wicked nations at the coming of Christ (Rev. xix. 11-21); hence, this vial must precede his coming.

5. Under the sixth vial, in the 15th verse, the Lord says, "Behold I come as a thief." Of course he had not then come; consequently, the sixth vial must be before his coming.

6. Speaking of the seventh vial, it is said, "The great city was divided into three parts, and the cities of the nations fell . . . every island fled away, and the mountains were not found. And there fell upon men great hail, and they blasphemed God," &c.—These expressions seem better adapted to the nature of judgments upon the wicked nations just before the coming of Christ, than to the judgments at his coming. But this matter will be made more plain in our investigation of the seventh vial. We take the position—

1. That this vial, like the preceding ones, is to be symbolically understood. We have no authority for understanding six of the vials symbolically, and the seventh literally: they should all be interpreted by the same principle of exegesis.

2. That when we can find an exact agreement between the symbol and the event, or the type and the antitype, we may be sure we have the true meaning of the symbol. And

3. That the revolutions in Europe are an exact fulfillment of the seventh vial, with the exception of the last parts of it, which are yet future.

Verse 17. "And the seventh angel poured out his vial into the air." The first vial was poured "upon the earth"; the second, "upon the sea"; the third, "upon the rivers and fountains of waters"; the fourth, "upon the sun"; the fifth, "upon the seat [or throne] of the beast"; the sixth, "upon the great river Euphrates"; and the seventh, "into the air." The Roman earth is chiefly the scene of those vials; for the "men which had the mark of the beast, and which worship his image" (v. 2), receive the contents of the first vial; and besides, the Roman earth, so far as wicked kingdoms are concerned, is chiefly the scene of the prophecy of this mystical book. Then the earth, sea, rivers, sun, rivers, Euphrates, and air, must relate to this kingdom, or the ten kingdoms of western Rome. The "air" must be symbolical of the political element in which these kingdoms moved, at the time of the pouring out of the seventh vial. The effect of the vial is to convulse the air, or produce "thunders, and lightnings," and a "great earthquake." Has the political atmosphere of Europe recently been disturbed, after experiencing a long calm? All know that it has. And the convulsion has been wide, rapid, and all-pervading, like the rapid and wide spreading of some principle of disorder or convulsion in the atmosphere.

"And there came a great voice out of the temple of heaven from the throne, saying, It is done." Not from the "great white throne," named in Rev. xii. 11, but from "a throne," named in the 4th and 5th chapters. It is there called "a throne that was set in heaven." That this throne is a symbol, and its location is in the true church on earth, is evident from the characters that are connected with it, some of which are, the rainbow, the four and twenty seats, the same number of elders, the lightnings and thunders, "the seven eyes, which are the seven spirits of God, sent forth into all the EARTH; the four beasts, the SEALED book in the right hand of him who sat on the throne; men in and under the earth, not yet raised from the dead; and the Lamb which is said "stood" in the "midst of the throne." This Lamb is Jesus Christ, and in the first chapter he is represented as standing in the "midst of the seven golden candlesticks," which are explained to represent the "seven churches," which are located on the earth. In the church, then, must we look for the antitype of the "throne set in heaven," and the "great voice" that proceeds out of the throne, on the pouring out of the seventh vial.

Well, what do we find in the true church of God that will compare with "a throne," and a "great voice"? The Scriptures of truth, the Word of God.

As a literal throne is the seat from which laws are issued, promises given, threatenings made, sentences passed, rewards promised, &c., so God speaks from his church, or earthly temple, or house, by his immutable word. It is his perfect law; by it he gives exceeding great and precious promises; fearful threatenings, which are compared to "thunderings and lightnings," that proceed from the throne; or, as it is said, "If any man will hurt them; [the two witnesses, the Scriptures], fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters, to turn them to blood, and to smite the earth with all plagues, as often as they will." (Rev. xi. 5, 6.) In this all-powerful word God is enthroned, and executes his wise purposes concerning man according to that word. By that word he speaks in "these last days." When a prophecy of his is fulfilled, he loudly proclaims it by his word, in which the prediction is found. Hence, on pouring out the seventh and last vial of his wrath upon the wicked nations: when the work commenced, or the mighty revolution in France took place: the stupendous event was such a clear fulfillment of the word of God, that he is represented as speaking with a great voice from his throne, saying, "It is done!" It was the mighty or "great voice" of God, through his prophetic word, that was heard and understood by his saints, at the time this revolution, this great earthquake, commenced.

(To be Continued.)

AFFAIRS AT ROME.

A Constituent Assembly has been convoked by decree. The event was signalized by a salute of 101 guns from St. Angelo. A correspondent of one of the London papers says:

"Yesterday evening, at sunset, the castle of St. Angelo, by the consecutive discharge of 101 guns, announced to this metropolis and the world in general, that the dynasty which had reigned over Rome for 1048 years has come to a close, and a new government is to be called into being by the mandate of the whole population assembled in a constituent representative body by universal suffrage; the great bell of the capitol, which only tolls at the death of a Pope, pealed solemnly. It was exactly on the 24th of November (the fatal night of the flight of Pio Nono), that in the year of our Lord 800, Charlemagne arrived in Rome to be crowned on Christmas day of that year by Leo III., and to institute and formally corroborate the donation of Pepin by the erection of the Papal sovereignty."

Afterwards, on the 1st inst., a civic *fete* took place at Rome, in which the clubs of Florence and other cities of Tuscany took part. Almost all the battalions of the civic guard promenaded the streets with the tri-colored banner.—*N. Y. Evangelist*.

No stronger evidence than is here presented could be given, that the civil power of the Pope is gone; that all that constituted him the Pope of Rome, or a temporal ruler, is dead. So the people of Rome, and the wise ones of the world, view the matter.—The death of Rev. xviii. 8, has come upon that power.

But if Catholics in general throughout the world, feel as the following extract from Freeman's Journal represents its Catholic editor as feeling on this matter, a desperate and bloody effort may yet be made, by the Catholic powers, to reinstate in power their darling idol, his holiness the Pope. But we think they will not succeed, should they try. The word of God, we think, is against such a measure. The Pope, as a spiritual ruler, may return to Rome, but as a temporal sovereign, we think, he never can. Speaking of a suggestion from Bishop Maginn, that his holiness might find an assylum in the United States, the Journal says:

"This is all very well as a poetic hypothesis; as

a proposition, however, it makes our blood thrill with horror. No! Sooner than that impracticable absurdity should occur—sooner than the consecrated foot of the Vicar of Christ should bear him to a soil where more than half of the public press would insult him, and more than half the remainder exhaust themselves in efforts to make political capital out of him; sooner than he should come to a land where more than one half the Catholic population, ignorant of the etiquette that so distinguishes even the poorest peasantry of a Catholic land, would gape at him with their hats on, or sit in his presence with their heels up in the air,—we would exclaim with the 'Cercle Catholique' of France, 'Rather we will go to you; our arms, our wealth, our lives are at your service,'—yes, we love you far more than we love our country or our homes. We are ready, at a sign from you, to chase out those robbers from the Patrimony of St. Peter, and to re-establish your throne in the Vatican;—but, Holy Father, do not afflict our Catholic hearts by seeing you in a land which is so unworthy of you, and which is too little advanced in the race of Christian civilization to know how to receive you becomingly.

"Such would be the language that we would address to the Sovereign Pontiff. But we shall have no opportunity of doing so. There are too many nations baptized by the Church, who vie with each other to do honor to the Pope, to afford us the necessity of meeting him on these shores."

CHURCH IN ROCHESTER.

From certain considerations, we are inclined to think a wrong impression is being made abroad relative to the past and present condition of the church in Rochester, on church order, and our present position on this matter. For the information of all concerned, we will briefly say, that there has been no change of sentiment or practice, in us or the church, on church order. We, with a majority of the church, have ever contended for *New Testament* order. At an early day, we appointed deacons.—Some of them, however, never acted as such, and others had ceased to act, when, recently, we appointed more, and re-appointed some of those who were first appointed. These brethren, with the greater portion of the church, we trust, are trying to do their duty. We have formed no "Platform," no "Basis," nor attempted to add members to the church, or to the Lord, by vote, believing this is the work of the Lord himself.

The Lord enable us, and all his saints everywhere, to be careful and build upon the sure foundation; but let us take heed *how* and with what materials we build: for the day is very near that will try every man's work.

A number of copies of Bro. Turner's pamphlet, which he notices on the last page, have been received, and can be had at this office. We have not found time to read a page of it yet, and cannot, therefore, speak of its merits. It doubtless contains many valuable truths, and probably, like all human productions, some errors. Let it be carefully and candidly examined by the word of God; and by that infallible rule "prove all things, and hold fast that which is good."

TO CORRESPONDENTS.

Bro. E. S. B.—While our columns are freely open to the investigation of all Bible doctrines, they are not open for the reception of arguments that are, in their very nature, calculated to annihilate the Bible, or the church of Christ. The same mode of reasoning that you use to do away with the "gifts" of the church, would annihilate the church. If we can prove any thing from the Bible, we can prove that Pastors, Evangelists, Elders, and Deacons, were to be continued in the church. We must abide the plain word of the Lord in all things, if we would please him.

J. L. P.—Its grammatical construction renders it

unsuitable for the press; and we have no time to transcribe. And besides, we think the argument very defective. By looking at Dan. 12th, you will see that the angel did not say that "the wise shall understand" definite time. We should not add to the words of inspiration. The Savior, in commenting on the time of his second coming, has told us, on seeing certain signs,—to "know" that he would then be "nigh even at the doors." Every attempt to know more definite than this, ever has been, and we believe ever will be, a vain attempt. The time of the advent, doubtless, is very near. It may come the next moment—may we be ready to meet it with joy.

The brother who calls for light on Isa. lxvi. 20, is referred to an exposition of this chapter, by Bro. Needham, in Vol. 15, Nos. 18 and 19 of the Harbinger.

We would say to the sister who wishes our opinion on Matt. x. 23, that by reading the chapter she will learn that Christ was talking to his disciples, whom he was about sending before him, into the "cities of Israel," whither he designed to come. This is the coming to which he refers in the text.

We are in want of a few copies of Nos. 1 and 2 of the Harbinger and Advocate. Can our friends send us them? if they will, we shall be much obliged. Direct them, "Advent Harbinger, Rochester, N. Y."

NATURE AND DURATION OF THE SOUL,

AS EXPLAINED BY POPULAR TRADITIONS, AND VARIOUS PHILOSOPHICAL SPECULATIONS.

BY JOHN MASON GOOD, M. D., F. R. S., F. R. S. L.

(Concluded.)

The philosophers of Rome present us with nothing new; for they merely followed the dogmas of those of Greece. Cicero, though he has given us much of the opinions of other writers upon the nature and duration of the soul, has left us almost as little of his own as Aristotle has done. Upon the whole, he seems chiefly to have favored the system of Plato. Seneca and Epictetus were avowed and zealous adherents to the principle of the Stoics, and Lucretius to those of Epicurus.

Upon the whole, philosophy seems to have made but an awkward handle of the important question before us. A loose and glimmering twilight appears to have been common to most nations: but the more men attempted to reason upon it, at least with a single exception or two, the more they doubted and became involved in difficulties. They believed and they disbelieved, they hoped and they feared, and life passed away in a state of perpetual anxiety and agitation. But this was not all: perplexed, even where they admitted the doctrine, about the will of the Deity, and the mode of securing his favor after death, with their own abstruse speculations they intermixed the religion of the multitude. They acknowledged the existence of the popular divinities; clothed them with the attributes of the Eternal; and, anxious to obtain their benediction, were punctilious in attending at their temples, and united in the sacrifices that were presented. Even Socrates, amid the last words he uttered, desired Crito not to forget to offer for him the cock which he had vowed to Esculapius.

In effect, the whole of the actual knowledge possessed at any time appears to have been traditionary: for we may well doubt whether, without such a basis to have built upon, philosophy would ever have started any well-grounded opinion in favor of a future state. And this traditionary knowledge seems to have been of two kinds, and both kinds to have been delivered at a very early age of the world—the immortality of the soul, and the final resurrection of the body. From the preceding sketch it seems reasonable to suppose that both these doctrines (unquestionably beyond the reach of mere human discovery) were divinely communicated to the patriarchs; and amid the growing wickedness of succeeding times, gradually forgotten and lost sight of; in some quarters one of them being slightly preserved, in some quarters the other, and in one or two regions, both.

In this last division it is highly probable we are to class the Hebrews at the epoch of Moses: and hence, perhaps, the reason why neither of these doctrines is especially promulgated in any part of his institutes. But in subsequent times both appear to have lost much of their force even among this people. The Pharisees and Caraites, indeed, whose opinions (whatever might be their practice) were certainly the most orthodox, supported them; but they are well known to have been both relinquished by the Sadducees, and one of them (the resurrection) by the Essenes. Solomon, whose frequent use of Arabisms evidently betrays the elegant school in which he had chiefly studied, appears with the language to have imbibed the philosophy of the Arabian peninsula; and hence, to have admitted (in direct opposition to the Essenes, who drew their creed from India) the doctrine of the resurrection of the body and a state of retribution, while he disbelieved the doctrine of the separate immortality of the soul: and the distinction ought to be constantly kept in view while perusing his writings, since otherwise they may appear in different places to contradict themselves. Thus, in order to confound the pomp and pageantry of the proud and powerful, and to show them the vanity and nothingness of life, he adverts to the last of these doctrines and confines himself to it. Eccl. iii. 19, 20. "That which befalleth the sons of men befalleth beasts, even the same thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath (or spirit), so that a man hath no pre-eminence above a beast, for all is vanity: all go unto one place; all are of the dust, and all turn to dust again." But when addressing himself to the young and giddy pursuer of pleasure, in order to alarm him in the midst of his gay and licentious career, he as distinctly alludes and as carefully confines himself to the first of these doctrines. His language then is, ch. xi. 9, "Rejoice, O young man, in thy youth,"—and tread as thou wilt the flowery paths of indulgence and pleasure; "but know thou that for all these things God will bring thee into judgment." There is an equal point, a keen and forcible moral in both addresses, and which could not fail to strike the heart of those to whom they were respectively delivered.

It has been said by some writers that the judgment here referred to relates to the present world, and must be so interpreted to avoid the self-contradiction I have just adverted to. But the wisdom of Solomon stands in no need of the feeble and rush-light illumination of such commentators: nor could it ever be so said by any critic who has diligently attended to the mixed language of Solomon's diction, or rather to the Arabisms he so frequently indulges in; and who, from this and various other sources, has traced out that his early studies must have been passed in Arabia, or under the superintendence of Arabian tutors; and who, at the same time, calls to mind that the Idumean cities of Dedan and Teman had the same classical character at Jerusalem that the cities of Athens and Corinth had at Rome.

But are we still abandoned to the same unfixed and shadowy evidence, with just light enough to kindle the hope of immortality, and darkness enough to strangle it the moment it is born? Beset as the world is at all times with physical and moral evils, and doubly beset as it is at present; while virtue, patriotism and piety, are bleeding at every pore; while the sweet influences of the heavens seem turned to bitterness, the natural constellations of the zodiac to have been pulled down from their high abodes, and vice, tyranny and atheism, to have usurped their places, and from their respective ascendants, to be breathing mildew and pestilence over the pale face of the astonished earth, [this lecture was delivered during the period of the French Revolution], is it to the worn-out traces of tradition, or the dubious fancies of philosophy, that this important doctrine is alone intrusted?—a doctrine not more vital to the hopes of man than to the justice of the Deity?—No; the fulness of the times has at length arrived: the veil of separation is drawn aside; the mighty and mysterious truth is published by a voice from heaven; it is engraved on pages of adamant, and attested by the affirmation of the Godhead. It tells us, in words that cannot lie, that the soul is immortal from its birth; that the strong and inextinguishable desire we feel of future being is the true and natural impulse of a high-born and inextinguishable principle: and that the blow which prostrates the body and imprisons it in the grave, gives pinions to the soaring spirit, and crowns it

with triumph. But this is not all: it tells us, too, that gross matter itself is not necessarily corruptible: that the freedom and triumph of the soul shall hereafter be extended to the body; that this corruptible shall put on incorruption, this mortal immortality, and a glorious and beatified reunion succeed.—By what means such reunion is to be accomplished, or why such separation should be necessary, we know not,—for we know not how the union was produced at first. They are mysteries that yet remain locked up in the bosom of the great Creator, and are as inscrutable to the sage as to the savage, to the philosopher as to the schoolboy;—they are left, and perhaps purposely, to make a mock at all human science; and, while they form the groundwork of man's future happiness, forcibly to point out to him that his proper path to it is through the gate of humility.

REMARKS ON THE ABOVE.

Here we have the conclusion of this highly important matter; and from it we learn that the natural immortality and separate conscious existence of the soul, down to the commencement of the preaching of the gospel, was nothing but "traditional" doctrines; and that there was no uniformity of faith in these matters, but everything about them was unsettled, doubtful, and in the dark; or, as the learned author says, "They believed and they disbelieved, they hoped and they feared, and life passed away in a state of perpetual anxiety and agitation."

But he thinks we are not dependent on "the worn-out traces of tradition, or the dubious fancies of philosophy," for a foundation of this doctrine; but he seems very sanguine that it is clearly revealed in the New Testament. For in reference to that book he says, "The mighty and mysterious truth is published by a voice from heaven: it is engraved on pages of adamant, and attested by the affirmations of the Godhead. It tells us, in words that cannot lie, that the soul is immortal from its birth; that the blow which prostrates the body and imprisons it in the grave, gives pinions to the soaring spirit, and crowns it with freedom and triumph." Do we look for the learned author's evidence in this case, we find nothing better than "the worn-out tradition" of which he speaks, unless his unqualified assertions are better; for this is all the evidence he gives.—He affirms that "the mysterious truth is published—is engraved on pages of adamant," &c., but does not point to the book, chapter and verse where!—and when we carefully examine the New Testament, we find no such doctrine, but one right to the reverse in it. Hence, we are confirmed in our convictions, that the doctrine of the immortality of the soul, &c., had its origin *not* in the Bible, but in the fruitful imaginations of heathen philosophers.

To show that this learned historian is not alone in his conclusion that the doctrine of the immortality of the soul, &c., has its foundation or origin *not* in the Old Testament scriptures, but in heathen tradition, we quote the learned Mr. A. Campbell on this subject. Though a full believer in the soul's immortality, and separate conscious existence in *Hades*, in his critical notes on his edition of the New Testament, under the head "*Hades*," he says:

"Before the captivity, and the Macedonian and Roman conquests, the Jews observed the most profound silence upon the state of the deceased, as to their happiness or misery. They spoke of it simply as a place of silence, darkness, and inactivity. But after the Hebrews mingled with the Greeks and Romans, they insensibly slid into their use of terms, and adopted some of their ideas on subjects as those on which their oracles were silent."

The unavoidable conclusion is: as the Jewish "oracles were silent" on these doctrines: as those doctrines did exist *before*, or during the time of the giving of those oracles—therefore, those doctrines can not be of divine origin, or doctrines of God; and, consequently, should be rejected.

Correspondence.

FROM BRO. E. M. SMITH.

BRO. MARSH:—I feel very thankful to God that he has in this age of moral darkness and error teaching, permitted me to know something of His will as revealed in the Bible, and what He has in reserve for all those who love and obey him. I think now that I begin to see Bible truth, just as God its author designed that man should see it, notwithstanding I have been covered up with the rubbish of spiritualizers, mysticisms and popular theories, and notions of men, and taught to believe that there was an internal meaning of the word, which was hard if not impossible for the common people to understand. Yet I bless God that the spell is broken, and the scales have fallen from my eyes, and I can see somewhat of the beauty and glory there is in the communications which our God and Father has been pleased to give us. And when he speaks of death, I understand that he means that state opposite of life; and when of life, it is life, and immortality, it is that which is not mortal or subject to decay;—and of the Saint's inheritance, it is a tangible substance, and not etherial air. But the new heavens and new earth that John saw, and those spoken of by Isaiah lxxv. 17., we have been taught to believe were not real but spiritual. True, they say, we shall live but not in this body; but we shall be a spiritual substance, and shall be where God is; and they tell us God is everywhere;—consequently everywhere will be our locality.

Now the great crowning motive for obedience which God presents, is Eternal Life. He says if ye obey, ye shall live; ye shall have rights to the tree of life and live forever. Now if this tree is to be restored unto us, we must have organized bodies to partake of it, or it would be of no use to us. This tree was one thing which man lost by the fall, for God said, let us drive Adam out of the garden; lest he take of the tree of Life and Live forever. Well, if it is to be restored, it must have some place in which to grow. And I believe it will have some place where it will stand and bear its fruit and leaves, the latter of which will be for the healing of the nations.

Keep my commandments, saith God, and ye shall live. Do any ask, what will be the consequence if we do not keep his commandments?—God's answer is, ye shall die. For "the soul that sinneth it (the soul) shall die." Ye shall die saith God, not live, ye shall die without knowledge.

The popular theory is, that the soul will not die, when God expressly declares that it shall die. It is also contended that all of man that dies is his body, or the house which the man or soul inhabits; that the soul which constitutes man himself, has an endless existence, and consequently cannot be destroyed. But the Bible teaches that the soul shall die. Our wise ones tell us that the soul after death will know every thing, and that it enters upon a state of uninterrupted happiness or misery; and then in the face of this declaration, they tell us of a resurrection,—the necessity of having this old machine, or body or house which has imprisoned the real man while here on the earth, raised up to be judged with the soul; when in fact, according to this theory, there can be no necessity of judging the body, for *not* it but the soul that inhabited the body has sinned. Further there would be no necessity of a general judgment, for, according to this hypothesis when the body dies the soul enters at once upon its reward or punishments. Oh! what dogmas, what fable teaching! and how strange it is, that people will be fed with such errors and pass to the judgment without any proper understanding of those things which concern them so deeply.

I am looking for the confirmation of the Chris-

tian's hope, and the fulfilment of a promise made unto the Father, that the seed of the woman should bruise the serpent's head. And that Jesus our Savior shall come and take the kingdom, and possess the kingdom under the whole heavens.—And why I look for him at this time, is, because the signs which were to precede his coming have been exhibited, and the world has seen them, and now we have the breaking up of the nations of the earth; and Babylon is to come into remembrance because she has made all nations drink of the wine of her fornications, &c., and she is utterly to be burnt with fire; and this is to be done in connection with the Lord's coming. And Rome will soon fall, and when that takes place, we may look up and rejoice, knowing that our redemption is nigh.

I have been pained to see the disposition of some who profess to be "looking for the consummation of this blessed hope, the glorious appearing of the Great God and our Saviour Jesus Christ, to organize a system of church polity, and establish tests of church membership, and christian fellowship. It appears to me that the history of the past is sufficient to guard us against this sin, and show us the folly of participating in such an evil. Look at Rome. How did she come into existence and power? I answer; by the establishment of the Nicæan creed in the 3d century. A system concocted no doubt, by the enemy of all righteousness, for the church of Rome has been a persecuting power, and from infancy to age, her foot prints have been marked with blood. And on the same authority that this creed was formed, all the religious establishments (professedly) have claimed the right to organize, and thus we see sects and parties all over our land, denying to others who profess belief in the same Bible and Savior, christian fellowship. And what does this show? I answer, it shows a will unsubdued, and a preference for the teachings of men and the wisdom of men to that of God and his truth. The Bible is disregarded. The counsels of Christ and the Apostles, are unheeded, and an attempt is made to lay a foundation for the church of God, upon some peculiar or cherished principle or notion, when Christ expressly declares by Paul, that another foundation can no man lay than is laid. And Paul charges his Corinthian brethren, to let there be no divisions among them. For, says he, I hear there be divisions among you, and I partly believe it. For when there is envying and strifes, and divisions among you, ye are carnal and walk as men. "Oh foolish Galatians, who hath bewitched you, that ye should not obey the truth," &c. "A little leaven leaveneth the whole lump." Oh may we stand fast, my brethren, in the liberty wherewith Christ has made us free, and not be entangled again in the yoke of bondage; taking the Bible as our only standard; Jesus Christ himself being our chief corner stone, and we shall not be confounded nor put to shame, neither shall we be hurt by the second death.

Your brother, in hope of eternal life,
E. M. SMITH.

Batavia, Dec. 22, 1848.

FROM BRO. A. N. SEYMOUR.

BRO. MARSH:—After closing my remarks on the Metallic Image a few evenings since to a crowded house, I gave liberty for expression.—A Universalist arose, and in a gentle manlike manner, asked me to recite the following Scriptures: Matt. 16:28, and 24:34; Rom. 11:26. After adjusting these passages, a Wesleyan Minister, by the name of Esler, in a scoffing manner asked why I was "so much more particular about the feet and toes than the nose and mouth, and chops and source!" This caused the organ of mirthfulness to be developed all through the con-

gregation. I looked upon him with a righteous indignation, and told him, if he wished to discuss my faith before the public he had the privilege, only notifying me an hour beforehand. He refused. The people did not approbate him.—Since then we have received an urgent request to give a course of lectures in the same place. In that section the light of the coming kingdom is spreading. Some have been converted, some reclaimed, and believers multiplied. To God be all the glory.

I have been remembered by some of my dear brethren of like precious faith in my embarrassment, and have in part relieved me. I received a letter dated Athol, Mass., Nov. 14th, enclosed \$5, another from Castatia, O., bearing the same date and the same amount; another from Shumly, N. Y., dated Nov. 18, containing \$10 to be divided between Bro. Hoyt, Bro. Clark and myself.

I can hardly express my gratitude to God and my dear brethren for their kind remembrance to me at this time. May the Lord bless and preserve blameless and reward abundantly those affectionate brethren. For God is not unrighteous to forget your work and labor of love, which ye have shewed towards his name in that ye have ministered to the saints and do minister.

Yours in hope of redemption through Christ.

ALVA N. SEYMOUR.

Nankin, Mich., Jan. 13, 1849.

FROM BRO. O. D. GIBSON.

DEAR BRO. MARSH:—I am thankful to God, the Father of our Lord Jesus Christ, for his abundant goodness and grace which is bestowed in these last days upon the children of men. The experience of all past ages, their history of precedents and examples, all before the eyes of this generation. The dealings of the great God with his rebellious creatures, whenever he promised to do any thing, he has ever performed it, and his word for it he ever will; for he is the same yesterday, to-day and forever; that is, he is just as faithful to perform his word to-day as he was yesterday, and just as he was yesterday, and is to-day, so will he ever be. And if he has ever done that which he has spoken, can we not with implicit confidence rely on his promise for the future? It does seem to me that his word is immutable and incorruptable, which liveth and abideth forever. Here is a foundation which is solid and sure. If we trust in man we shall fail: for all flesh is as the grass which is to-day, and to-morrow cast into the oven. If we trust in this world we shall fall; for the earth shall melt with fervent heat, and the works that are therein shall be burned up. If God is our refuge, his word, and that of his apostles, our foundation, we are safe; for "it liveth and abideth for ever."

O how important are the days in which we live. "Distress of nations with perplexity" is a very prominent feature of our times of mighty changes and events. I would like to see an exposition of Hag. ii: 21-23, in the "Harbinger." Is the throne of the Pope "the throne of Kingdoms?" and is not "the strength of the kingdoms of the Heathen" being "destroyed?" not one nation weakening the strength of another, but "every one by the sword of his brother?" Or is this but the preparation for a more mighty development to be brought about in "the battle of the great day of God Almighty?"

The brethren here are firm and decided, the signs of the times keep up their courage, and they seem bent on having the kingdom of Christ for their eternal home. We desire the city whose "streets are pure gold, as it were transparent glass." The gold of California is nothing to it! no, no, nothing to be compared to it. The trial of our faith is more precious than all the gold of

the world put together. Our faith will soon be consummated, swallowed up in sight, even so. Amen.

O. D. GIBSON.

Houghtonville, Vt., Jan. 20, 1849.

FROM SISTER F. J. PROCTOR.

I was rejoiced when you said there should be no more unkind words in the Harbinger. I hope it will not be forgotten. I watch it close. I almost tremble when I read it. If the advent near is true, I hope its advocates will not throw a stumbling block in the way of God's children, and cause others to think there is no truth in it.

I think the editors of the advent papers are in a very responsible place, that they need the prayers of God's children. They need a great deal of grace and heavenly wisdom. They need much patience, forbearance, and long suffering, meekness, gentleness, faith, charity. May the Lord bless you, and make you indeed what you profess to be—a meek and lowly follower of the meek and lovely Jesus. May we all have the spirits of Christ, not seeking our own good but the good of each other and the glory of God, loving each other, not lifting ourselves up and condemning others, but keeping ourselves humble at the foot of the cross.

Athol, Mass.

For the Harbinger and Advocate.

THE WAR QUESTION.

As to this question, upon which I have been requested to write, it appears to me too plain, to require so much to be said as has been said, at least, to convince those who have the *spirit* of Jesus, the Prince of Peace, and are willing to be governed by Him and his Laws. To convince others may not be so easy a matter: nay, it seems a forlorn hope and lost labor. It is plain to me as a sunbeam, that that Prince condemns ALL WAR, *offensive and defensive*. Otherwise, what does he mean by such language as the following?: "I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. My kingdom is not of this world: if my kingdom were of this world, then would my servants fight. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that you may be the children of your Father which is in Heaven." And Paul the servant of the Lord:—"Recompense to no man evil for evil. If it be possible, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; I will repay saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink. Be not overcome of evil, but overcome evil with good."

Besides, how completely were those principles of peace sustained and carried out by our blessed Lord and his disciples. Witness their behavior under the greatest provocation and abuse! Follow Jesus from the manger to the cross, and you will see no weapon in his hand: no flaming sword nor vengeance there. Instead of weapons, tears of pity and of love: and instead of vengeance when expiring upon the cross, prayers—"Father forgive them, for they not what they do."—And Stephen when put to a cruel death also, cried for his bloody murderers: "Lord lay not this sin to their charge!" and fell asleep in Jesus.—O how sweet his slumbers were!

Mark here the difference between the sleep of Jesus and Stephen, and of those who slumber on the field of battle! The former, how blessed and happy in death! The latter, how miserable!—The memory of the former how sweet and precious! The latter how sad and painful! O let

ADVENT HARBINGER AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

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ROCHESTER, N. Y.—SATURDAY, FEBRUARY 17, 1849.

Whole Number 269.

Poetry.

I WALK ALONE.

"But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—1 Pet. iv. 13.

I walk a lonely pilgrim here,
O'er life's uneven way;
But my aching heart keeps hoping on
For the bright, the better day;
A glorious home in the goodly land,
The blessed, heavenly rest;
And well I know that land is near,
The home of the pure and blest.

I walk alone, and oft am sad,
And falls the briny tear;
My heart is grieved with trials sore,
And pressed with many a care,
But the better land no sorrow knows—
There, hushed is every sigh;
The Savior's hand in kindness wipes
The tear-drop from each eye.

I walk alone, and yet am glad,
For the blessed promise given,
To cheer the heart of the lowly one,
In the narrow way to heaven.
The humble path my Savior walked,
I scorn it not to tread;
Though the journey be long,
I will not turn my back on God.

For I stand upon his precious word,
And my soul rejoiceth free,
In the glorious light the gospel gives,
The light that shines for me.
Though I suffer now, I shall triumph then,
Though I die for my Master here,
In that better world shall I live again,
A conqueror's crown to wear.

Hartford, Ct.

L. J. BRACH.

Original Articles.

For the Harbinger and Advocate.

THE SPIRIT IN MAN.—No. VII.

BY J. I. CALKINS.

The rich man and Lazarus. This case is always referred to, to prove, that the human spirit is a living, conscious being that does not die with the body, or does not return to God who gave it, which is the same thing. The Bible is not a book of contradictions. Its harmony, as a whole, on any subject is perfect. A great cause of confusion in us is, because we often understand it, from some preconceived notion or other, to mean in certain parts of it, either more or less, or something different from what is plainly spoken. Hence if we give a wrong construction to one passage, we shall be under the necessity of giving a wrong construction to another, in order to make the two harmonize. Then we have to turn to another part to match these, and so on to the end; confusion worse confounded.

The narrative of the rich man and the beggar, is generally understood to be a parable; some however seem to think it otherwise; that it is a veritable narration of the manner of life, the death and subsequent condition of two individuals, who are thus coupled out, to represent more especially, the condition of the two grand classes of the

human family, the good and the bad, immediately after death; and such other incidental facts as different cases require: and as might add, as different persons may imagine. This opinion, however, is quite manifestly contradicted by those, mostly, who seem to require it to sustain other favorite ideas, particularly about spirits. Let this be as it may, we will suppose it to be a literally true story of these two men; for it is not true of these two—literal in their case, it is not so of any body. They lived as they did, and the poor man died, and was carried by angels into Abraham's bosom. "But here," say the literal narrative believers, "it will not do to take this literally, we allegorize this expression, and understand it to mean, he was carried—no, it will not do to say carried, for surely an immortal spirit, does not require to be carried any where, but say he was conveyed into companionship with Abraham."—We must stop here, for we cannot follow the literal view of this narrative through, for we see, that when they who believe it to be such, come to read it, they begin at once, to paralyze the parts so that after all, they are not far from us in making it a parable. We take the whole and call it a parable, while they take most of the expressions literally, and then give us an intelligent, common-sense, interpretation of the appeal of the rich man to father Abraham—it being understood that two disembodied spirits are holding converse. How does the bodiless spirit of the rich man "see" Abraham "afar off?" and how does he make known his request to him, or indeed, how did he know Abraham? Come now,—"bring forth your strong reasons." "There is no knowledge in School," saith the wise man, the rich man was in school, hades, hell. School, Hebrew, and Hades, Greek, have the same signification, namely: the state of death. How then did he know Abraham and Lazarus? Some one replies, "it was done in some way, but how, the Lord did not see fit to explain. But that matter needs no explanation; for if he saw him, it was by means of the visual organs. But alas! these bodiless spirits have no organs, although the narrative exhibits these three persons with bodies! with visual auditory and oral organs, besides different members, the tongue, fingers, &c., and bodily sensation, so that flame may torment, and water may cool! To all this, however, the objector interposes his parable. Well, if it is a parable, what does it represent? If these are symbols, what are symbolized? Alas, they symbolize, they know not what. If we take the entire man as a symbol, we can easily find what it symbolizes. It does not symbolize a man nor a class of individuals, but a nation, a nation in a collective capacity: as a nation. What is a more appropriate representation of a nation, than a man?—We think then there can be no reasonable or satisfactory interpretation of this narration given, unless we consider it a parable.

As a parable I would make the rich man represent the "House of Israel," and hell or Hades, their state of national death. That the house

of Israel was to die is intimated by the words of the prophet, Eze. xviii, 31; xxxiii, 11: "Why will ye die, O house of Israel!" That they were dead, or should die, is declared by the same prophet in almost as many words, in his vision of the dry bones in a valley. They were very dry, and consequently were the bones of dead men.—The Lord says in Ezek. xxxvii, 11: "These bones are the whole house of Israel," &c. So the rich man in hades or the grave, the place those occupy who are dead, is, in a figure, the house of Israel, nationally, covenantally, legally, dead, desolate.

If Abraham is a symbol, he should represent the "great shepherd of the sheep;" or perhaps more properly expressed in Isa. liv, 5: "Thy Maker is thine Husband, the Lord of hosts is his name, and thy Redeemer, the holy one of Israel." Lazarus, the "Churches of Gentiles," "the people taken out of the Gentiles for his name," "selected citizens with the saints;" who are comforted by the "Father of mercies, and he God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them that are in any trouble, by the comfort wherewith we are comforted of God."—The great shepherd, were he a man, had strength to bear the burden of worldly wisdom, seeking to cure the leprosy of sin, and trying to give to the troubled conscience peace: while they are without God, and without hope in the world. "Beware of dogs."

These Gentiles die, "are buried with Christ by baptism unto death," "are risen with him," and henceforth "live unto him who died for them and rose again": are Christ's, and therefore, "Abraham's seed and kin, according to the promise," and comfort one another with the words of Christ's second coming, and the resurrection of the dead.

For an interpretation of the desire of the beggar to eat the crumbs that fell from the rich man's table, read the narrative of that Gentile, the Syro-Phenecian woman, Mark vii. 25-30.

The rich man sees Abraham afar off. Read Jer. li. 50: "Ye that have escaped the edge of the sword, stand not still, remember the Lord afar off, and let Jerusalem come into your mind."

The torment of the rich man is fully represented in the jealousy of the Jew, and the torment of those members of the house of Israel, who have escaped the edge of the sword, prophesied of by Moses in Deut. xxviii. 65-67. Please turn to this and read it.

What a biting taunt at the suffering Israelites, is the request of the rich man, that Lazarus might be sent to dip the tip of his finger in water and cool his tongue, for he was tormented in the flame: a favor so insignificant, and so inadequate to relieve his torture, is most singularly parallel in the despairing cry of the scattered and oppressed and desponding members of the house of Jacob: "In the morning thou shalt say, Would God it were even; and at even thou shalt say, Would God it were morning."

The great gulf fixed, may represent the immutable truth conveyed in the following and the

St. J. M. May

like passages: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." "Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." "Blindness in part is happened unto Israel, until the fulness of the Gentiles be come in."

I apprehend that the five brethren of the rich man are introduced, by the Savior, to give point and force to a fact afterwards demonstrated, viz., that the Jews would ultimately reject the "carpenter's son," although "declared to be the Son of God, with power, according to the spirit of holiness, by the resurrection from the dead"; and consequently "come to that place of torment," having filled up the iniquity of their fathers.

These considerations, I think, enable us to see correctly the main scope of this parable. There are, doubtless, other points that may be elucidated, as well as moral lessons to be learned from it. I think, however, that we would do well, in interpreting parables, to remember the proverb, "that parables do not go on all fours."

The parable of the tares and the wheat, as explained by the Savior, is an excellent example to follow. I have endeavored to follow it in the interpretation of this. He says, the field is the world. We say, the rich man is the house of Israel, he has the state of national death. He sows the good seed, the children of the kingdom, the tares the children of the wicked one, the enemy that sowed them is the devil, &c.—We say, Lazarus is the Gentiles, who only entered the temple as far as the outer court; these received Christ, and while Israel was broken off from the good olive tree, these were grafted in among them, and partake of the root and fatness of the olive: and so to the end of the parable.

FOR THE HARBINGER AND ADVOCATE.
IS GOD WISER THAN MEN?
By E. W. B. N. W.
The brethren.

I care little who or what succeeds among men, except so far as God's truth and the welfare of his people are concerned. It will soon be seen, however, that it has been a real calamity to any one, who may have seemed successful in putting down God's word, by any authority, influence, "vision" or "rule" whatever. It is not in me to oppose any one in all that he does, because he has been wrong in some things; therefore, I am constrained to make the following statement touching

CONFERENCES. Nothing is more clear than that all classes of men have the right to meet, confer, and then act, in matters undetermined by revelation, according to their congregated wisdom. This the Harbinger will maintain as strenuously as the Herald. All should act under a consciousness of their accountability; but they are as free in a church or conference as anywhere. To God alone they are ultimately responsible. So far, all, I trust, see substantially alike.

But here's the question,—If prominent persons in any such free community, where all have equal rights and responsibility according to their divine calling, violate or slight scripture, our ultimate standard of appeal—if they adopt measures which infringe the rights of others—if they impugn their character for believing portions of truth which they think to suppress, then we are bound, by fidelity to Jesus Christ and his flock, to speak out. On this ground alone do I feel any objection to conference action among us.

A CHURCH. Every body of brethren, meeting in one place for divine worship, has the right from JESUS CHRIST to choose their room, their minister and deacons, times for service, and the like. They may express their principles, give

in their names, and pledge themselves to sustain the doctrines of our holy religion. Such, maintaining the ordinances of Christ, do constitute a Gospel Church. Every church has all the liberty as a church, that each individual has as an individual—*liberty to serve God to the FULL MEASURE OF ITS CAPACITY!* It is a liberty to do just right—to believe, and do "all the words of this LIFE."

To all this there is, I conceive, no objection. But when individuals, taking advantage of position, use this liberty to sustain interests and partition, use this liberty to sustain themselves, and to dishonor others at least equally Christian, then it is abused. It then becomes *sin*. Jas. xxi. 13, iii. 2; 1 Cor. i. 12. Our unity is Christian only so long as it is "IN CHRIST"—in his truth, in his fellowship, and in subjection to him! If Paul, or Apollos, be made the centre of unity, it is so far wrong. If Christ's truth, or servants, are rejected, it makes divisions; but believers who maintain unity and "fellowship" with Jesus, are not responsible for such divisions. Those who put down their stake, rally their brethren round that and them, and throw off those who dare not leave "the unity of the faith" in Christ (the whole truth touching Christ and his work)—they are, alone, responsible for such divisions.

The brethren may think of me as the Lord allows. I have not asked for friends or funds. If a sincere endeavor to bring out an harmonious, comprehensive view of "the truth as it is in Jesus," is deemed a forfeiture of friendship, then I am better off without than with it. Any one who knows his privilege "in Christ," can afford to loose all else. In speaking for the truth, I speak for all—not for myself alone.

To illustrate: Many brethren had asked the Herald questions relative to the Bible view of "the soul"—its life and immortality." In reply, a "rule" was adopted. It was an appeal to "the early church," &c. This "rule" was applied for months against all that was said, showing its danger, to the integrity of our faith. It has, in principle, been maintained to this time.—In opposition to that principle, my remarks touching Josephus and his Platonic views were made. As several months had passed—as the "rule" was still strenuously applied against unquestioned facts and truth, I felt bound to speak loud enough, or plainly enough, to be heard. My article was headed, "Josephus preferred to Jesus," &c.—This secured attention,—not, however, to the dangerous "rule" for deciding a doctrine of Holy Scripture. The writer was the subject of re-spect. Sympathy was sought against me for my language, which, taken out of its connection, seemed "severe." Let who will work over or by that "rule"—"the foolishness of God is wiser than man."

Again: To prove the popular faith touching this subject, in one aspect, they quote Matt. xxv. 46: "These shall go away into everlasting punishment"—assuming that it means eternal torment.

I reviewed them on this point,—quoted *unimpeachable* evidence to show that the root of the original word for "punishment," is defined *prop-erly*, "to cut off, or take from, &c." This thought agrees with John xv. The vine shall be pruned—the unfruitful branches shall be "taken away," and "burned,"—also with Matt. iii. The barren trees shall be "cut down [cut out from the vineyard] and cast into the fire,"—also with Job xxxviii. 13; Ps. lxxvii. cxix. 119; Prov. ii. 22. "The wicked shall be cut off from the earth," and the transgressors shall be rooted out of it! All who "have eyes to see," can see the perfect harmony thus obtained. "Destruction everlasting," is the idea. That is the exact language of 2 Thess. ii. 9.

Now, if this be foolishness, it is "the foolishness of God"—it is "wiser and stronger than men." If leading Adventists give such solid truth "the go by," and take the advantage of their position, by the press, by influence in conference, &c., to throw off brethren, it must be against Jesus' words above quoted. The example is bad. It will end in evil—only evil!

Let me apply the principle, that all may see its practical operation. When I quote the plainest facts and statements of the New Testament, touching the obligatoriness of the Sabbath on the Gentiles, Bro. Bates turns from that point to Ellen's "vision," and "the law," (which does not speak directly on the point at all)—thus he condemns me!! This, if valid, would condemn us all alike; yet it is on this principle that the Herald publishes their brother. All, who join Bro. B., for instance, in his measures, knowing his published judgment of the writer, and the vision containing judgment of me for believing in the Bible view of the second advent. So, also, in every case where the same principle is involved.

If I have no right to believe in the above harmony of truth, relative to the "destruction" of the wicked, then on what principle of reason or religion had I a right to believe apostolic teaching, touching the Sabbath and the Advent? If I had a right from our coming Judge to believe, then I ask if the righteous Judge will not reverse those judgments already published? If he will (on his revealed "rule" of judgment, John xii. 48) reverse what has been published, let me entreat the brethren to beware how they sustain those condemnations, "lest haply ye be found even to fight against God."

"GOD HATH MAGNIFIED HIS WORD ABOVE ALL HIS NAME." "Noah, Job and Daniel," can save neither "son or daughter" against God's truth. Therefore if a Bible argument cannot be answered *from Scripture*, it should be admitted, the writer justified, not condemned.

On this principle the words "soul" and "spirit," in Gen. 1st, 2d, 6th, and 7th, should be taken in their original sense. (1) This involves no absurdity. (2) The context requires it. (3) It makes Satan a "liar," John viii. 48. (4) It makes the inspired record of the death, even of the righteous, true. (5) It ascribes integrity to God's promised (and reality to the saints' hope) "resurrection from the dead." (6) This for "resurrection from the dead." (7) To crown this testimony, note, the opposite view takes sides with Satan! It sustains the most subtle system of falsehood ever published, from the time of Nimrod down to the Shaker mother, Bush's chivoyant, or the Rochester rapper!

Responsibility is proportioned to light.—Where much is given, much is required. "Where much is given, much is required," touching all are bound to believe "the word," touching the obligatoriness of the Sabbath on the Gentiles, Col. ii., Rom. xiv., 2 Cor. iii.,—also touching the second advent at the end of the apostasy, why not that which is equally plain and oft repeated, touching the primary meaning of "soul"—its death, and only way to "life and immortality" by Jesus and the resurrection? 1 Cor. xv.; Gen. iii. 24, v. 5; John xiv. 19; Tim. i. 10.

Are not those, who perseveringly reject or suppress such essential parts of truth, rejecting light? Are they not, so far, unsafe, nay, dangerous guides? To illustrate, take this: The Bible plainly teaches the second advent of Jesus, at the end of "the times of the Gentiles." Luke xii. 24-28; Dan. vii. 9-13; 2 Thess. ii. 1-8. But the church would not admit, or answer

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argument and Bible statement, except so far "as they were, in a sense, compelled." Then they caviled against God's truth. They reviled its advocates, and threw them off. Therefore, the church hated the doctrine. As they could not answer the argument from Scripture, they assumed great zeal for the spread of the Gospel, and used the press, church, and conference, to put down such of their number as dared believe God!

Now apply this. The Bible clearly teaches man's mortality—"the soul that sinneth it shall die." It opens a prospect of a future endless "life" plainly and only through Jesus and the resurrection, or translation.

But leading Adventists will neither admit nor answer the argument and scriptural statement of this truth, except, as Dr. Weeks, Dowling, &c., answered them on the Advent. Assumed knowledge, authority, &c, was made more of than argument or Scripture.

Therefore, those Adventists do not love the plain doctrine of the Bible concerning "the living soul," its source of "life and immortality," &c.; hence, they take the advantage of their control of the original Advent paper, which our common funds and agency brought into being and influence,—the Advent conference, &c., to put down those who believe, and dare not suppress, the truth in this matter. This, in principle, is the ground of objection. Is not this the worst form of legislation? Look at this, brethren, and "judge righteous judgment."

If dislike to, or suppression of, the advent of Jesus vitiates the efforts of Bible and missionary conferences, and renders their judgment of believers null, why does not a suppression and dislike of the most comprehensive of all revealed truths—life lost by sin, and "life" restored with "immortality," by the agency of the promised "seed,"—also vitiate the action of an Advent conference?

I know the plea for "peace," "usefulness," and respectability, which is secured by suppressing this eternal, burning truth! It is false, and vain; but I forbear.

God has given me a place, a service, and rights. All that I have had of time, strength, &c., has gone into the Advent cause. If one must not "judge," neither will I consent that others "despise," me for bringing out unanswered, unanswerable, Bible argument, touching truth and duty. Titus ii. 11, 15; Col. ii. 16; Acts xxiii. 3.

It is a bold thing to reflect on Bible truth, by rejecting its advocates. If we cannot meet on the broad basis of the Bible, it matters little at what point or leader we stop. I dare stop at "Mother Church," as any of her daughters—at the "Philadelphia Confession," as the "Albany Conference." We may meet on the Bible, or not; here is the principle involved. If any notice is taken of this, let the principle be the object of notice.

Gladly would I join the Baptists, and all, if they would love, and let me love and speak out on, the Advent. Gladly would I meet all Adventists in conference, if they would allow me the liberty to believe and "declare all the counsel of God." True, the Baptists profess to be "all Adventists"; but "in works they deny" it. So in every case where individuals are obliged tacitly to deny or suppress important truth. I do not see how any who, within a few years, claimed the right and felt the duty of speaking out neglected Bible truth, dare refuse this, in any form, to others.—We could all be good Adventists in the church if we would only say nothing about it!!! On this principle alone, if I know, can many attend the Advent Conference. This is my objection.

No men are so often in the wrong, as those who pretend to be always in the right.

For the Harbinger and Advocate. SYSTEMATIC BENEVOLENCE.

BY E. R. PINNEY.

(Concluded.)

With these principles developed, we pass—
III. To notice the system of the Gospel by which to regulate our benevolence.

The advantages of system in all temporal matters is readily acknowledged by all. It is equally important in spirituals. Hence, from the beginning of the Jewish dispensation, you find a system revealed as to their offerings unto the Lord.

It was required of the Jews to set apart and pay as a just debt due to God, a specified portion. "And the Lord spake unto Moses, saying, speak unto the children of Israel, and say unto them, the tenth shall be holy unto the Lord." This, apart from providing for the poor, and all other offerings, and sacrifices required of them under the Law.

The duty of systematic benevolence thus inculcated on the Jews by Moses, was zealously urged on the Gentile Christians by the Apostles.—They enjoined upon them the necessity of setting apart a portion as sacred to God, to be in readiness when needed for his cause. Hence, Paul exhorts them, "let every one of you lay by him in store, that there be no gatherings when I come." (1 Cor. xvi. 2.) "Therefore," he says, "I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before that the same might be ready." This was probably new business to the Corinthians. But Paul understanding the advantages of system in every thing, had in his first epistle presented them with a plan to aid them in their benevolent operations; to which plan we would have given order to mention, in the Epistle of Galatia, so do ye, upon the first day of the week let every one of you lay by him.

1st. This system had been presented by the Apostles to the churches generally, "As I have given order to the churches in Galatia, so do ye."

2d. By this system they were to lay aside certain portions as consecrated to God.

3d. At a stated time in each week, e. g. "on the first day of the week lay by you in store," on the Lord's day, and as works of mercy are the genuine fruits of love to God, this would be a proper service on his own day. And as this day is peculiarly calculated to give us enlarged views of God's goodness and mercy to us, our consecrations would better accord with that liberal spirit that ought ever to characterize believers in the Lord Jesus Christ.

4th. That the obligation is universal. "Let every one of you lay by him in store, 'every man according to his ability,' 'for I mean not,' says Paul 'that other men be eased and you burdened,' but that all shall participate in the work of benevolence. None however poor are excusable for neglecting this duty, although they themselves may be subjects of charity. I am aware that in this age of covetousness and non-consecration to God, this sentiment may be esteemed somewhat ultra. But 'to the law and the testimony,' 'the liberal deviseth liberal things: and by liberal things shall he stand.' For 'the liberal soul shall be made fat.' 'He that soweth bountifully shall reap also bountifully.' See also quotation under division II of our subject. As illustrative of the point we will give.

1st. The case of the widow, recorded Mark xii. 42-44; "But she of her want did cast in all that she had, even all her living." Her offering was two mites—one farthing, i. e. one-fourth of a penny, and mark, it was all her LIVING. Covetous-

ness would be ready to say it was her duty to keep it for herself. But remember Jesus justified her. What, think you, would God suffer such an one to want? I tell you nay. I believe God would sooner send Gabriel direct from heaven with a supply of manna—angels food.

2d. The case of the widow who gave to the prophet Elijah her last meal and oil: but what was the result? Her oil and meal failed not during the famine. Hence, we perceive the obligation is universal. No circumstances will justify a neglect of duty. Let us do right and "trust in the living God who giveth us richly all things to enjoy."

At this point the question may be asked, "what amount or proportion shall we give?" I answer, it is left to every man's own conscience to decide in the sight of God. His conscience to be regulated in the decision,

1st. By the circumstances of the case. And here we might ask if under the law—the dispensation of death, one tenth of all that was produced was required as a foundation offering; what (reasoning from the less to the greater) would be required of us under the gospel, that dispensation so much more glorious, yea, a dispensation of life? Reason would answer, all that a man hath. Revelation sanctions the decision and requires entire consecration. Jesus says, "except a man forsaketh all that he hath, yea, and his own life also, he cannot be my disciple." According to this principle we find the teaching and practice of Christ and his disciples. So when the young man inquired of Jesus, "what good thing he should do to inherit eternal life?" Jesus answered him, "go and sell all that thou hast, and distribute to the poor." And when circumstances required, we see the disciples selling their farms, members seem to have been a principle inculcated in all their preaching and understood by their converts. Hence when Zachaeus was converted, he gave the poor, and a promise of giving to the poor to all whom he had wronged. So, my brethren, we are to be governed in our consecrations by the circumstances of the case, and should they demand it, all we have, and even our lives should be laid on the altar, counting no sacrifice too great to make for Him who died to give himself a ransom for our souls.

2d. By a willing mind. "Whatsoever is of a willing heart, let him bring it an offering unto the Lord." "Every man as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver."

3d. According as God hath prospered him.—"Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea." "For if there be first a willing mind, it is accepted according to what a man hath, and not according to what he hath not." It was upon this principle that Christ declared, that the poor widow who cast in her two mites, had given more than all the rest. "For all they did cast in of their abundance, but she, of her want, did cast in all that she had, even all her living." It was a gift worthy a disciple of Christ, and for it she was commended by him.—So do ye my brethren, as ye abound in the other graces, see that ye abound in this also. "I speak to prove the sincerity of your love. Wherefore show ye to the world and before the churches, the proof of your love to God and your fellow-men." And let your benevolence be regulated by the principles of and according to the Bible. Paul wrote as he was moved by the Holy Ghost: consequently the system here presented, is one devised by the unerring wisdom of God, recorded for our benefit, presented for our adoption.—But where are the churches that have adopted this plan? Why has it not been done? As a

people we pretend to be Bible Christians, and to take it as the rule and guide of our faith and practice. We discard the idea of disciplining prayer books, creeds, and forms of man's invention, setting aside God's plans of operation, and yet I fear in this thing we have learned too much to our own wisdom. Now we believe that upon any subject that God has revealed a plan, that plan is the test. On this subject God has revealed a plan, why is it not adopted? It is simple, concise, and so plain, that he that runs may read.

"ON THE FIRST DAY OF THE WEEK LET EVERY ONE OF YOU LAY BY HIM IN STORE ACCORDING AS GOD HATH PROSPERED HIM." And though it is simple it would doubtless effect the object so long desired. And now my brother or sister, will you adopt it? Will you commence next Lord's day to obey the requirement of the Gospel? Says Jesus, "if ye love me keep my commandments." Enter into your closet and there on your knees, as a steward of God in view of the Judgment, make your consecration to God. Thus did Christians in the primitive ages of the Church. Says Coleman, speaking of their extensive benevolence and the manner of obtaining means for its accomplishment: "Various were the sources whence the Christians drew the ample means necessary to enable them to prosecute so extensive a system of benevolence. The most steady and available fund was the common treasury of the Church, which was supplied every Sabbath by the voluntary contributions of the faithful, and out of which there was a weekly distribution of alms to multitudes of widows, orphans and old people, who were stated pensioners on her bounty." And to show you my brethren the zeal of early Christians in carrying out this principle of the Gospel and the means to which they resorted, I will give another short extract from the same writer. "They were appointed, which, by the saving effected in the daily expenses of all, even of the poor, were a extraordinary collection, and when that was found insufficient to meet the emergency, it not unfrequently happened that the pastors sold or melted the gold or silver plate that had been presented to their Churches for sacred purposes. Many persons, too, were in the habit of observing in private, quarterly, monthly, or weekly fasts, on which occasion they either took little food or none at all, and transmitted the amount of their daily expenditure to the funds of the Church, while others voluntarily bound themselves to set aside a tenth part of their income for the use of the poor, and placed it, in like manner, in the Church's treasury; besides, there were many wealthy individuals who, on their conversion to Christianity, from a spirit of ardent gratitude to the Saviour, sold their estates, and betaking themselves to manual labor or to the preaching of the word, devoted the price of their property to benevolent purposes."

We might extract further, but our limits forbid and this is sufficient to show the benevolence of primitive Christians. No corner was left unvisited nor means untried to seek out the poor and needy and to administer to them. But in imitation of their Savior, "they went about continually doing good." Would God this spirit existed in the Church now, but instead of it there exists the blighting curse of covetousness. Let us, my brethren, examine ourselves in this matter and inquire whether we are doing our duty and if we find we are not, let us do it, and begin now, and depend upon it, where there is a disposition to do, opportunities will not be wanting. God says "the poor shall never cease out of the land;" and says Jesus "the poor ye have with you always, and can do them good whenever you will." And let us adopt the Bible system, and depend upon it, means will not be long wanting with

which to carry out our benevolent designs toward the poor or to advance the cause of Christ. For these treasures throughout the land, filled with the consecrations of the saints like the goodly store-houses of Egypt, will be ever ready to supply every call. I leave the subject with you my brethren, and may God sanctify us through the truth and enable us to serve him acceptably here, and reign with him in glory hereafter, through Jesus Christ our Lord. Amen.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, Saturday, February 17, 1849.

Speaking the truth, in love.—PAUL.

AGENT.—Bro. F. McWilliams will act as agent for the HARBINGER & ADVOCATE in the city of Buffalo and vicinity. Brethren who find it more convenient to do so, can deliver their subscriptions and remittances to him, at No. 207 Main street, which will be faithfully attended to.

A dozen of the "Purpose of God" have been returned by the mail. We suppose they were mis-carried. If the one for whom they were designed will give his name and address, we will forward them again.

THE SEVENTH VIAL.

[Continued.]

Rev. xvi. 17-21. Our remarks on this highly important symbolic prophecy, last week, were chiefly confined to the 17th verse. It is necessary to say a

"It is done," the last clause of the verse, viz: "A great voice out of the temple of heaven, from the throne, said, 'It is done.'"

We date the commencement of this vial as early as the election of Pius IX. to the office of Pope of Rome. Soon after this the political atmosphere of the Roman world was highly agitated by the liberal principles which began to be adopted by the new Pope, and generally discussed by the people and cabinets of Europe and the world. This political agitation is fitly represented by the Air being convulsed by the contents of the Seventh Vial. Hence we conclude the Seventh Vial was poured into the Air as early as, if not some time previous to, the time of the election of Pius IX.

"And there were voices."—(Verse 18.) The liberal minded portion of the world were loud in their praise of the policy of the reformatory Pope. Many demonstrations of approbation from large and numerous public assemblies, were sent to cheer him on, in his work, as many supposed, of regenerating Europe by his just and liberal principles. In a word, the work of political reform that was going on in Europe, was the theme of all parties, religious and political, friends and foes to the work, throughout the world. In this state of high political excitement, we think we have a satisfactory fulfilment of the "voices" which followed the pouring of this Vial into the Air.

"And thunders and lightnings." To see the most striking fulfilment of these declarations, we have only to keep our eye on the history of this political agitation in Europe, as it progressed, until it resulted in the fall of the French Monarchy, and

subsequently the overthrow of many of the despotic thrones of Europe. As the agitation went on, and the liberal cause gained favor with the people, and haughty kings and corrupt dynasties saw their danger; they issued their edicts, or thundered out their angry threats, against the abettors of the new measures. The liberal Pope received a large share of this kind of angry threats. Heated and fierce debates, by the press, in the legislative halls and cabinets of Europe, fitly represented by the fearful "lightnings," characterized the times. "From the 7th to the 12th of Feb., A. D., 1848, the subject of reform was fiercely debated in the French Chambers." About this time the French king, by his menacing threats, endeavored to suppress the public banquet that was appointed to be held in Paris by the friends of the reformatory cause. But his thundering edicts and lightning threats, availed him nothing; the fiery bolt by which he designed to slay his enemies, was guided by an unseen hand, to ignite the fearful magazine beneath his oppressive feet, and which, in its tremendous explosion, prostrated his proud throne in the dust, and shook to their base every throne in Europe. In this state of things we think we can clearly see the fulfilment of the thunders and lightnings of this symbolic prophecy.

"And there was a Great Earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great." Not literal, because the first effect is, the division of the Great City (Rev. 19). One-tenth of the territory of that city is France; and when the Papal civil power fell in France, in 1793, it is said (Rev. xi. 13), that a "tenth part of the city fell." It was Papal, civil power, and high titles of men, that fell, by the political earthquake that took place then. Hence, if Papal, civil power constituted a tenth of the symbolic city, of course the same power must constitute the other nine-tenths, or the whole of the Great City.

litical power, but a political earthquake or revolution can. Therefore, the earthquake under consideration cannot be a real earthquake; but must be a symbolic one, designed to represent a political principle or principles, which, in their operations, should produce an effect on the governments of Europe similar to the destructive effects of a mighty earthquake on the literal cities of the European kingdoms.—Well, has any such principle produced an effect on the governments of Europe, like the effects of a literal earthquake? We think the principle or principles of Revolution in those governments, have recently done this.

Before the work of revolution broke out in France, the principles of reform had taken a strong hold in the minds of the people. The work was deep and powerful in its course, not only in France but throughout Europe. Those in authority used their utmost endeavors to prevent the out-bursting of the mighty fires which were raging beneath their trembling thrones. But God laughed at their human folly and weakness; he had written by the hand of prophecy, on their polluted halls, "TEKEL;" and they could not escape the consequent doom.

The political fires that rolled in deep waves under their shaking kingdoms and tottering thrones, could not be put out, controlled, or longer confined; they must have vent. And the marked spot for the dreadful explosion, the mighty earthquake shocks to commence, was in Paris. From thence, the restless work of revolution spread over Europe. Such a revolution as was never witnessed before, so "mighty and so great." The London Tablet, a leading Catholic paper, compares this revolution in Germany to "a succession of electric shocks," and an "earthquake." It says:

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"The revolution of March, the declaration of German unity, and the meeting of the National Assembly at Frankfort, as if by a succession of electric shocks, overthrew the old system of things in every German state. Suddenly, for however brief a moment might be, the Catholics of Germany saw themselves in a position to achieve that independence of the hated State control which the Church had so long sighed for. The opportunity was not of their seeking. They had always been on the side of order, and were not to blame for the sins of those frantic or designing men whom Providence had used as its instruments. It seemed as if an earthquake had thrown down the walls of their prison house."

On the revolutions throughout Europe, the London British Banner remarks:

"From the 7th to the 12th of February, 1848, the subject of Reform was fiercely debated in the French Chambers; on the 22d the people of Paris rose against the constituted authorities; on the 24th the Monarchy fell, and a Republican Government was set up in its place! On the 8th of March, the freedom of the press was proclaimed in Saxony, and the censorship abolished; on the 13th, the spirit of Revolution broke out in Vienna; the chains of the Empire, in a moment, were snapped asunder; Metternich, the patriarchal High Priest of the temple of Austrian despotism, fled, and the Imperial Deity did homage to the throne of constitutional freedom!—Five days after, the rhyming king of Bavaria cast away the crown he had so unworthily worn, and made way for another. On the same day, the flame of revolution burst forth in Berlin. It were long to recount the series of smaller changes,—suffice it to say, all the minor powers of the Continent have been, more or less, revolutionized. From the Atlantic to the Vistula, every throne has been shaken. The shores of the Baltic and the mountains of Sicily, have alike been swept by the mighty whirlwind! The laws, governments, and armies of fifteen centuries, departed like a scroll—they are gone! At eventide they existed in full power, and, in man's esteem, in more than pristine glory, and on the morrow they were not! The regal master of a million of soldiers in the morning, in the afternoon found himself abandoned, helpless, alone, on the brink of destruction, and fled for his life!"

To these facts we may add the recent revolution in Italy. And taking the whole unprecedented work into account—the manner and shortness of time in which it has thus far been accomplished, we think we have good reasons for believing that in the same we have at least the commencement of the fulfilment of the great and mighty earthquake under the seventh vial.

(To be Continued.)

"THE POPE IS DEAD."

The following extract from a *Florence* correspondent of the New York Evangelist, serves to strengthen the correctness of our conclusion, that the death in Rev. xviii. 8, has been fulfilled in the recent loss of the civil power of the Pope of Rome. The writer, under date of Jan. 28th, 1849, says:

"The distress at Rome is awful. The Eternal City, deserted of Pope, cardinals, nobility, ambassadors, and foreign residents and visitors, is a ruinous possession. No Italian Government could hold it six months as idle property. The present Provisional Government is already bankrupt. It has no means to enforce its authority; and without money, it can realize none of the expectations of the people. Rome supplicates the return of the Pope.—Yet in all this there is no change of popular feeling as to the civil power of the Papacy. Throughout the land, there exists a deep conviction that this has been for ages the great curse of the nation, and that nothing is gained in all these revolutions, if that be not utterly destroyed. There exists as widely, moreover, a conviction that it is destroyed; that in the fall of Pius IX. the Papacy has yielded up forever the sceptre of civil authority. Whether the Pope remain at Gaeta, go to France, establish himself at Civita Vecchia, or return to Rome, it is all the same to him in this respect; he is no longer acknowledged as a temporal Prince by the Italians."

Speaking of a spirited controversy, in part grow-

ing out of the flight of the Pope, between the archbishop and Montazio, the correspondent says:

"Upon this, Montazio appeared again in a comparatively temperate argument against the Papacy, under the title, '*The Pope is Dead*.' 'To know how this decrepit relic of the ignorance of our fathers came to die,' he says, 'it is necessary to know how he came to live:' and upon this he gives a brief sketch of the rise and progress of the Papal tyranny, and describes the last Pope as flinging aside his sceptre and triple crown, terror-stricken at the resurrection of the people to the life of liberty. In conclusion he says: 'Therefore I tell you the Pope is dead; because the Pope stood completely invested by these symbols; and these symbols are now in the hands of the people, who will not be slow to destroy them, if they do not wish that like the teeth of Cadmus, new warriors should spring from them out of the bowels of hell, and fight to re-establish Prince and Pontiff; which would be for the extermination of every free citizen. These symbols will be destroyed, because they have become unserviceable from the long bad use that have been made of them. The Prince is no longer possible, the Pontiff is impracticable: the Pope is dead; and they who shall attempt to resuscitate his body, will only cause men the better to see that it is already mortified and fast dissolving into dust. The Pope is dead; dead by the works of Pius IX.—the last of Pontifical Princes. From his ashes will arise not another Prince, not a Pontiff; but a proper Father among Christians, a true servant of servants, to give example to the world of meekness, humility, self-denial and love. The Pope is dead; and with him must die the vanity of the Church, its profane pomp, its corrupt and debasing ceremonies, its material idolatries, the cruel travesty of the true faith, the robberies of the goods of the poor and honest under the name of masses, prebends, and benefices."

Speaking of Montazio endeavoring to prove, in the same controversy, "that Rome was the seat of the beast," the writer says:

"He laid aside much of his political rancor, and challenged the fair examination by the people of the certain prophecies of the Bible which he quoted as having reference to Rome. His quotations are quite full from 2 Thess. ii., 1 Tim. iv., and Rev. xvii., and his comments are fair. There are other quotations of strong passages; and references to chapters and verse are given for all. This production has raised Montazio to a much higher position in the controversy, than he held at first. Sober Protestants could earnestly wish he were a different kind of man, as they fear it may injure their cause to have any alliance with violent and unscrupulous political zealots. But they bid God-speed to this article, and aid in its circulation. The other pieces, '*The Pope weeps*,' '*The Pope flies*,' '*The Pope is dead*,' are re-published in a single sheet, which continues to sell well: his argument from Prophecy is also having a great sale. This too is posted up, and we see crowds reading it in various parts of the city."

We cite this controversy, not for its individual importance, but as showing that the current of thought in Italy is strongly set against the Papacy. Other, mightier influences are at work, to convince men that Rome is the Babylon of prophecy: these are the facts in fulfillment of prophecy. We may cite, moreover, the little work of Fleming on the Rise and Fall of the Papacy, written a hundred and fifty years ago, as making just now a strong sensation, not in England only but in Italy. Its accuracy in predicting the downfall of the French monarchy in 1793, gave it a great circulation at that time: several editions of it being printed in England and America. The precision with which it points to 1848, has called it up again, we hope to be read and pondered by all Christendom. But let the book speak for itself:

"The fifth vial which is to be poured out on the seat of the Beast, or the dominions that more immediately belong to and depend upon the Roman See, will probably begin about the year 1794, and expire about the year 1848; for I do suppose that seeing the Pope received the title of Supreme Bishop no sooner than the year 606, he cannot be supposed to have any vial poured out upon his seat immediately, so as to ruin his authority so signally as the judgment must be supposed to do, until the year 1848; which is the date of the 1260 years in prophetic account, when they are reckoned from the year 606." Upon

the prophetic account he says: "If we may suppose that Antichrist began his reign in 606, the additional 1260 years of his duration, were they Julian or ordinary years, would lead us down to the year 1866, as the last period of the seven-headed monster; but seeing they are prophetic years only, (of 360 days) we must cast away 18 years, in order to bring them to the exact measure of time that the Spirit of God designs in this book; and thus the final period of Papal usurpations, supposing that he did indeed rise in 606, must conclude with the year 1848."

"Our readers can well imagine why this work of Fleming's, and '*this book*' also, should be making a stir in Italy about this time."

THE METHODIST EPISCOPAL CHURCH SOUTH.—

"Preliminary measures have been taken by the Commissioners of the Methodist Episcopal Church South, for the prosecution of a suit against the Methodist Episcopal Church North, for the recovery of their share of the church property. It is understood that they have engaged Hon. Reverdy Johnson of Baltimore, William P. Meredith of Philadelphia, and Daniel Webster of Boston, with whom will be associated another whose name has not transpired, but he will probably be selected from some Western State."

"But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?"—1 Cor. vi. 6, 7.

ANNIVERSARY CONFERENCES.

It will be remembered, that, in the investigation of this question, we have contended that it did not belong to us, to prove a *negative*, or, that the measures we opposed do not accord with the Scriptures, and are expressly forbidden by them; but, rather, that it belonged to the authors and defenders of those measures to prove a *positive*, or, produce the proof that they do accord with the Scriptures and apostolic usage. Bro. Needham thought differently, ~~that it belonged to us to prove a negative~~ and show from the word of the Lord, that those measures were wrong.

That we are right, and Bro. N. in a mistake, in this case, will appear apparent from the following brief extract from a controversy between a "*Mr. R.*," a learned minister of the Church of England, and "*Rev. Andrew Fuller*," an equally learned Dissenter from the English Church. It may be found in the Philadelphia edition of Mr. Fuller's large and learned works, Vol. iii., pp. 465-6. We will give the extract, with a few remarks upon the same.

Speaking of the Episcopal Church, *Mr. R.* says: "It conforms to apostolic example in the different orders of its ministers."—To which *Mr. Fuller* replies:—

"It might have been expected—that, under this head, we should have been referred to *Scripture proofs*. If *Mr. R.* could have told us in what part of the New Testament we might find the offices of Arch-bishop, Arch-deacons, deans, priests, &c. &c. &c., there is little doubt but he would; but this he has wisely declined. Or, though the names cannot be found, yet if what is done corresponded with what was done in the primitive churches, it might be said that the *spirit* of things is preserved; but the proof of this is not attempted. Or if the work of bishops and deacons in the Church of England, whose names are found in the Scriptures, could be proved to be the same as that which pertained to those offices originally, it would be in its favor, so far as it went; but neither is this attempted. Finally, If it had been proved, that one set of pastors were subject to the control of another, who invested them with office and deprived them of it as occasion required, something had been accomplished; but neither is this attempted. Nor is a *single passage of Scripture* referred to on the subject, except 1 Cor. xiv. 26, 40, 'Let all things be done to edifying,'—'Let all things be done decently and in order,'—which

prove just as much in favor of Popery as of modern Episcopacy, and have been as often quoted for that purpose as for this. *****

The foregoing remarks show that Mr. Fuller did not consider it his duty to disprove Mr. R.'s position; but that it belonged to Mr. R. to sustain it by "Scripture proofs." This is just what we have contended for in our controversy on Anniversary Conferences.

Mr. R. again remarks: "The institution of ministers into bishops, priests, and deacons—the general scheme of Episcopal ordination and Episcopal government, prevailed VERY EARLY IN THE CHURCH."—To which Mr. Fuller replies:

"How much of truth, or of untruth, there may be in this assertion, I shall not inquire: it is sufficient for my argument that this does not prove it to be 'apostolical.'" *****

Mr. Fuller's declaration, "Does not prove,"—clearly shows that he considered it the duty of Mr. R. to prove by the word of the Lord, if he could, the truth of his assertion. This is precisely the position we have taken: we contend that no doctrine or practice should be urged upon the church, until it can be proved by the WORD OF THE LORD, to be of divine appointment.

Again says Mr. Fuller: "In short, all Mr. R.'s arguments for the Church of England being 'apostolical,' have hitherto been such as would equally apply to that of Rome. An advocate for that holy and apostolical church, as she calls herself, could allege that she has her bishops, priests, and deacons; that the subordination of the people to the clergy, the clergy to the bishops, and the bishops to the pope, is 'REASONABLE AND EXPEDIENT'; that all which 'is essential' to the system is the appointment of one man of 'eminent sanctity and sufficiency, to have the care of all the churches'; that this, and many other 'decent and edifying' things, ought not to be objected to, unless they can be proved to be contrary to express Divine injunction! Christian reader! does anything belonging to true religion require to be thus supported? Is this anything other than setting up men's threshold by God's threshold, and their post by his posts?"

Here we see that the doctrine of human expediency, is no new thing; for Mr. R. gravely contended that Episcopacy is 'expedient, decent, and edifying,' and that it "ought not to be objected to, unless it can be proved to be contrary to express divine injunction!" Nearly the same declarations in reference to the unscriptural acts of the conferences we have opposed, have again and again been reiterated. And in view of the same, we ask, in the language of astonishment of Mr. Fuller—"Christian reader! does anything belonging to true religion require to be thus supported? Is this any other than setting up men's threshold by God's threshold, and their post by his posts?"

Mr. Fuller further says: "If the Apostles in planting Christianity had acted upon Mr. R.'s principle, they would not have ordained the same things 'in all the churches,' but have framed a different formulary of worship in different countries. Their first business would have been to examine how much of the old materials of heathen superstition, many parts of which might not be contradicted by express Divine injunction, would do to work over again; and what was the civil constitution of the country, that they might as far as possible accommodate things to the public mind."

"Mr. R.'s principle" was, to consider himself justified in adopting measures which were not "contradicted by express Divine injunction." Mr. Fuller shows that this principle, if followed by the Apostles, would have led them to adopt different measures in different places, and that Popery, on the same principle could be proved true. To show how nearly our controversy with Bro. N. compares with this, we will give a short extract from our reply to him in the Harbinger for Oct. 28th. We there say:

"If I understand you, by the principle on which you act in this case, every sect in Christendom could prove the divinity of their organizations. Let us try the case.

"An Episcopalian tells Bro. Needham that the Church of England is the Church of God. Bro. N. objects. He is told to prove that it is not the Church of God: he cannot do it by direct testimony, for it is nowhere said in the Word that the Church of England is not the Church of God. A Presbyterian, a Methodist, a Baptist, and every sect down to the Mormons, could prove the correctness of their respective church organizations by the same rule; and so long as Bro. N. should adhere to the principle, that he is bound to prove a negative, he would be powerless before these antichristian organizations. But he would be like Sampson with the 'jaw-bone' among the uncircumcised Philistines, should he stand upon the ground that it is their duty to prove an affirmative. He would say to his brethren, I cannot submit to your Catholic, your Episcopalian, your Presbyterian, your Methodist, your Baptist, and so down to the Mormon—church and conference organizations, until you prove from the plain word of the Lord, that they are right.

"Thus, I think, Bro. Needham would talk and act; and thus, in spirit and in fact, have I designed, and still design, to talk and act, in reference to these conferences and conference acts, and every other new faith and order of things that may be introduced among us, and seriously recommend others to do the same. I hope they will not believe nor act, in matters of religion, without evidence to justify them: without evidence, their faith is spurious, and their acts wrong,—for 'whatsoever is not of faith is sin.' No evidence to justify these conferences or their acts has been given, neither does any exist in the Word of the Lord or the early history of the church;—and, as I cannot believe without evidence, I repeat it,—I HAVE NO FAITH IN THESE CONFERENCES AND MANY OF THEIR ACTS."

We have heard from but few to whom we recently sent bills of their indebtedness for the Harbinger. We hope they will not forget their duty in this matter. Also, but few to whom bills were not sent, have complied with our terms of advance payment. We trust they will do so as soon as you can.

Bro. E. R. Pinney is doing very well.

Correspondence.

BE PATIENT.

DEAR BRETHREN AND SISTERS:—This is a severe battle, in which Christians are engaged. This fighting "the good fight of faith" is no easy thing (to the carnal heart). It requires discipline far more strict, self-denial far more stern, than that exercised by the soldiers on the field of Buena Vista. But there is a heaven-wide difference between the motives that actuated those soldiers, and that which actuates us. It is a difference immeasurable even by the imagination.—They were willing to throw away their lives to gratify brutal lust; we are striving to obey the call of the King of kings. We are fighting for an immortal crown. Yes, when millions of ages shall have passed away, our treasure in heaven will not begin to be diminished. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. iv. 17.

But what is the rest of the passage, explaining to us how this treasure, here called an eternal weight of glory is to be gained? It is, "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Are we not looking too much at things which are seen?—True, my dear brethren and sisters, this hardness of the way which we experience is not a small

thing. It requires moral courage to be willing to be thought and called crazy by the entire community, except by those of like precious faith with ourselves—to be considered and treated as the offscouring of all things—as fools; yet it may be well to consider how our fellow servants have done before us, under like treatment. When the apostles were imprisoned, and beaten, for having followed the example of their Master, they rejoiced that they were counted worthy to suffer shame for his name." Acts v. 41. Paul and Silas, when imprisoned, "prayed and sung praises unto God." Acts xvi. 25. See Phil. iii. 8, also Heb. xi. 37, 38. Let us think, too, of the millions of martyrs, since the days of the apostles, who have chosen, for Christ's sake, to give up their reputation, and everything else—yea, even life itself, and to suffer the most excruciating death!

But there is another consideration. Abraham, David, Peter, Paul, and all the saints who have lived heretofore (or till within a few years), have been looking into the grave, expecting long to sleep there before the resurrection. But we expect that the greater part of the saints now upon the earth will not see death, but will be translated. (1 Cor. xv. 51.) Yes, we expect to witness by far the most grand and awful scene ever beheld by mortals—the second coming of our adorable redeemer—the consummation of all things—the judgment of the wicked, and the setting up of God's everlasting kingdom. Should we not, then, be proportionably more holy than the saints who have preceded us? (2 Pet. iii. 11.)

O then, my brother, my sister, let us not feel any thing like repining when we meet the scoffs, the ridicule, of an ungodly world, and especially while the chariot wheels of our King seem to tarry. Even should it be a much longer time ere we meet the Savior than we suppose, yet we know that all this patience that we are exhorted to have (James v. 7, 8; 2 Thess. iii. 5, &c.), is working for our good. (Rom. viii. 28.) Let us have patience, for 'tis all for our good. God will have a tried people. It is his will that our patience should be thoroughly tested, and he knows and will do what is best for us. Glory to God. James tells us (i. 12), "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath prepared for them that love him." Surely we have abundant encouragement to "let patience have her perfect work." When we enter upon our reward, we shall see that we have not had a trial too much; nay, we shall rejoice and praise God for all our trials, and the more severe they have been, the more they will cause us to rejoice.—Let us, then, in the anticipation, "rejoice in the Lord always."

Your brother, expecting speedy redemption.

H. P. SIKES.

Cabotville, Mass., Jan. 29, 1849.

CHURCH ORGANIZATION.

I wish to say to several readers of the Harbinger who think the particular manner of gathering churches is not revealed in the gospel, and that we must devise some plan, and request me to write, &c., that, instead of paying ten cents postage for my opinion, they can pay it to the Harbinger, where they will learn in the article by Bro. Mansfield, Harbinger Nov. 25th, the particular manner of building churches, in words which the Holy Spirit teaches.

Referring to Acts, ii. 41, he says, "It is plain from the above passage that the joyful reception of the word preached, repentance for sin and submission to the rite of baptism, was the process by which these souls were added to the church." For any man or assembly of men to devise a plan

or make our Lord God and him." "I mischief-ple.

If we no more speak the among us, gether in The state more than true. Go forsake, n alike in w In devising which is the light North

Bro. M as it our meaning prize high ry, and do with by the great He difficult unto that evil." I not in the but in "the man shall his angel according be known In "making let us paper is in their I make mu desire to will be q least dev hope, the in spirit, need not lunge the per.

Yours, of Jesus, Spring

FROM

DEAR since I from the live som not alwa ceive the of the p erase my duty and thanks, brethren in sending in the bo timent of manifest the medi increasin in God's I read because to ire his adm record

or make any addition to the one already given by our Leader, is the highest insult to the Son of God and to the Father, who says to us, "Hear ye him." This devising plans is what has done the mischief in scattering the power of the holy people.

If we do whatsoever he has commanded us and no more, we shall all walk by the same rule, speak the same thing, there will be no divisions among us, but we shall be perfectly joined together in the same mind and same judgment.—The stale thread-bare saying, that we can no more think alike than we can look alike is not true. God commands the unrighteous man to forsake, not his looks, but his thoughts. We see alike in what is revealed: the only difficulty is in devising some way *not* written, and about which is the right way to go in the dark where the light don't shine. B. B. BRIGHAM.

North Plains, Mich., Dec. 25th, 1848.

FROM BRO. M. HELM.

BRO. MARSH:—We hope your paper will be, as it ought to be, amply sustained. Without meaning to disparage other papers, which we prize highly, we still think yours to be necessary, and do not see how it could well be dispensed with by the great body of Adventists. May the great Head of the Church support you in your difficult position as an editor, and make you "wise unto that which is good, and simple concerning evil." Let us never forget that our reward is not in *this* world, neither should we seek it here, but in "that which is to come." "The Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." "Let your moderation be known unto all men, for the Lord is at hand." In "malice let us be children, but in understanding let us be men." Remember always that your paper is not to be read by Adventists *only*, who, in their love for the paper and its editor, can make much allowance for its faults; but that we desire to hand it to our neighbors, many of whom will be quick to discern and to exult over the least deviation from Christian propriety. We hope, therefore, that your paper will ever be such, in spirit, in language, and in doctrine, that we need not blush to present it to others, and challenge their comparison of it with any other paper.

Yours, we trust, in the kingdom and patience of Jesus, M. HELM.

Springfield, Ill., Jan. 16, 1849.

FROM ONE OF THE WORTHY POOR.

DEAR BRO. MARSH:—It is but a short time since I received your reasonable request to hear from those who receive your paper free. As I live some six miles from the Post Office, I cannot always get them regular, and sometimes receive three or four at a time. I see by the date of the paper that you will not receive this till after the time has expired which you have set to erase my name from your list; yet I feel it my duty and privilege to express to you my unfeigned thanks, and not only to you, but to all those dear brethren and sisters, who have been instrumental in sending me a word of comfort and consolation in the hours of deep affliction; and may the sentiment of kindness and charity which you have manifested to the poor and the afflicted through the medium of the press reign in each heart, with increasing purity and zeal, till we all shall meet in God's everlasting kingdom.

I read the Harbinger with increasing delight, because it talks of a subject which is very dear to me: it reminds me of the coming Savior, of his admirable instructions which he has left on record for us, and of the necessity of being ready

to meet him when he comes in the clouds of heaven with power and glory. I have received much instruction from its humble pages: it has been to me like a light shining in a dark place; and I have often felt that my gloomy pathway was illuminated with divine glory, and that I should soon reach that happy clime, where happiness knows no sorrow—where friends will meet to part no more forever. And now, after receiving so many blessings, I would gladly send you that which is your due, but cannot send you that which I have not got, and cannot get. It is by the assistance of kind friends that I have lived comfortably since the death of my companion. I have never paid the postage on the paper, but a friend, knowing my desire to read it, has thus far paid it for me. I love the reading of the Harbinger, yet I do not wish you to distress yourself or family by sending it to me. May the Lord guide you by his counsel, and afterwards receive you to glory.

[We give this Christian expression of gratitude, not only as a specimen of many similar letters we have recently received, but to let the worthy donors, who have enabled us to send these children of "our Father" the paper, know that their labor of love is not in vain in the Lord.—We hope they will not be weary in well doing.—EDITOR.]

FROM BRO. M. WHITAKER.

BRO. MARSH:—We would recommend that every church should see that their own poor are supplied with the paper, that the editor may be free from embarrassment, or imposition from those that are unworthy; remembering, Jesus says, "Inasmuch as you do it unto one of the least of my disciples, you do it unto me." "As you have freely received, freely give." We would be glad if the paper could be enlarged, rather than have the price reduced, if funds and suitable matter can be furnished.

Bro. Pinney's faithful labors have not been forgotten by us: we remember him at a throne of grace, in his afflictions, praying that he may soon come out of the furnace, and again blow the gospel trumpet. M. WHITAKER.

Shumla, N. Y., Jan. 25, 1849.

[The suggestions of Bro. W. are worthy of consideration. Others have named the same things. We will speak on them soon.—Ed.]

Bro. B. Carter, Woodstock, Ill., Jan. 23d, writes:—

"One word with regard to the Harbinger and Advocate. We like it, but it is too small. It is generally food in due season, but it leaves us hungry. Now we think a little additional expense would be cheerfully borne by the brethren, if the sheet could be correspondingly enlarged. Please consider of its practicability.—One thing more. We have observed that Father Wilson intends to go out into the highways and hedges again soon, and we have a strong desire that, if time lasts, he will travel as far as northern Illinois, where he will find warm hearts to greet him, and labor enough to perform."

Bro. L. Santee, Smithfield, N. Y. Jan. 19th, writes:—

"I live where a very small part of the Gospel of our Master is either taught or believed. All the preaching that I have heard for nearly a year and a half, with the exception of two lectures, has been as much, if not more error than truth.—These two exceptions were, one from Bro. Gross, at Cazenovia; the other was from GERRIT SMITH, of this place, Peterboro. Sabbath before

last, he gave notice at noon that, in the afternoon he would deliver an Advent Lecture. He did so: and stated that the Advent Doctrine was a part of the Gospel that had been omitted for hundreds of years. He believes in the Pre-Millennial Advent; and gave some signs of Christ's speedy coming.

Bro. J. D. Marsh, formerly of Woodstock, Vt., is located in Cincinnati, O., from whence he writes, under date of Jan. 30, that Bro. Wee-thee is making arrangements to travel, to preach the glad tidings of the near coming of the kingdom. Bro. M. is still grounded and settled in the faith—speaks of "some good, and faithful, and tried souls in Cincinnati,"—and wishes to be remembered to all his old friends, "especially the faithful in Christ Jesus."

Foreign News.

SPAIN.

The Pope and the Roman Catholic Powers.—The Government of Spain has communicated a note to the principal Catholic powers of the continent—Austria, France, Naples, Sardinia, Bavaria and Tuscany—for the purpose of proposing a conference, in order to consider the present condition of the Papacy.

ITALY.

This country remains pretty much the same as at the date of the preceding accounts.

The French and Anglo mediation still keeps the Neapolitans and the Sicilians from warfare. The King of Naples spends the whole of his time at Gaeta with the Pope, and the activity of the negotiations which are carried on with Vienna, portends a speedy intervention of some kind in order to put down Sterbini and his party, who are the present rulers of Rome. The Pope has threatened his subjects with excommunication, which will be probably fulminated against them as soon as he finds the Catholic Princes of Europe are in a position to come effectually to his aid.

The pontifical court swarms with politicians, and the port of Gaeta is thronged with vessels of all nations.

It is stated that the utmost indifference is manifested at Rome for the menace of excommunication. The Roman journals deny altogether the right of their former sovereign to rely on a decree of the Council of Trent, which has only reference to church livings. The Romans themselves would be perfectly willing to see the Pope back as the Bishop of Rome; personally he is popular, but they are determined—and in this determination they are joined by the whole population of the Roman territory—to be no longer governed by an elective monarchy.

They consider, moreover, that at Gaeta the Pope is not a free agent, but that he is coerced by Austria and Naples. This receives some confirmation from the extreme difficulty that exists in obtaining an interview with the Pope. It is necessary to traverse thirteen draw bridges in order to reach his apartments.

A conspiracy to restore the temporal power of the Pope had been discovered at Rome, and the three principal conspirators, amongst them the Duke of Bonelli, had been exiled.

TURKEY.

Belgrade, Jan. 8.—The Sultan has issued a firman, in which he accords to Christians the privilege of attaining to some of the highest dignities, even that of the Pasha or vizier.

The Mussulmans have manifested great indignation at the publication of this firman.

Letters from Bucharest state that another Turkish corps of 6000 men has just entered the Danubian principalities, and that a reinforcement of

a similar body is expected by the Russians, who are in a cantonment there.

STATISTICS OF ENGLAND.—The expense of maintaining the army in 1685 was \$3,700,000—in 1847 it was nearly \$95,000,000. The quantity of grain raised in 1685 was 80,000,000 of bushels—in 1846 it was 260,000,000 of bushels. The quantity of coal mined in 1685 was 560,000 tons—in 1846 it was 20,000,000 of tons. The iron manufactured in 1685 was 10,000 tons—in 1846 it was 800,000 tons.

Obituary.

"Them which sleep in Jesus will God bring with him."

DIED, in Beamsville, U. C., on the 13th of Nov. last, Mrs. EMELINE HACKETT, in the 37th year of her age.

Sister H. embraced the religion of Jesus at an early age, and through her whole life has sustained an unshaken confidence in the word of his truth, fully believing "it to be the power of God unto salvation, to every one that believeth." But being of a very slender constitution, and suffering severely, at times, from chronic disease, imbibed in youth, her life it would seem, has been but one continued furnace of affliction, both mentally and physically. But thanks be to God, who giveth us the victory, we trust our sister sleeps in Jesus; and though her bereaved husband, and children, and relatives, may weep, and mourn the loss of so good a companion and friend, yet they mourn not as they would for those who die without hope.

Oh, sweetly sleep, our sister, then,
In death's most kind embrace:
Thy "life is hid with Christ in God,"
Through faith and sovereign grace;
And when the Lord shall come again,
He'll wake thee from thy sleep,
And give thee life immortal then,
And thou no more shalt weep.

J. J. DENSLOW.

Batavia, N. Y., Feb. 4, 1849.

DIED, in Conesus, N. Y., Jan. 10, ADALINE AMELIA, daughter of Andrew and Ann Arnold, in the 17th year of her age.

She was released from her sufferings after a protracted illness of more than eight years, which she bore with great Christian fortitude, consoled by bright hopes of a happy hereafter. She seemed anxious that her sufferings should end, and expressed no desire to live, but for the comfort of her aged father.

A. ARNOLD.

Business Notices.

To Correspondents.

S. M.—It would need transcribing and correcting to fit it for the press. The former we cannot do; still, we think many of your views of the vials are correct. Perhaps our views of them, which we are publishing, will supercede the necessity of giving your proposed articles.

W. Hodgman—We have to pay 52 cents postage a year on every paper we send to Canada; consequently we cannot send the paper without pay.

T. Smith—No 1 is exhausted. The pamphlets were sent as ordered; we hope you have received them.

G. Dillabaugh—Four dollars for books. The letter and money from E. B. W. was received; also yours, which, with the other dollar, are credited to you for pamphlets. Is it right?

T. Harlow—It was received.

W. Healy—It has been regularly sent.

"THE CLOSE OF THE PRESENT AGE," &c., is now ready for distribution. It can be obtained by addressing Joseph Turner, Hartford, Conn.; price eight dollars per hundred; two dollars and fifty cents for quarter of a hundred; single 12 1/2 cents.

J. TURNER.

Remittances for the Harbinger & Advocate.

G Vandercok no 295 W Hodgman R Thompson J P Shaw G B Gaskell J Aylsworth D Campbell no 279 A Stebbins J B Clapp G B Whitford D Grant L Dudley L Drew D Morrison J Porter—\$1 each. C D Riggs L Parks J Knights D S Pitcher—75 cts each. J McClennan J S Heath—\$1.50 each. B G St John P Bouk—\$2.00 each. H Pike A Arnold—\$3.00 each. G F Gridley \$1.75. J S White H Orr no 283—50 cts each.

LETTERS.—T Harlow M E Green J W Marsh S C Chandler L Hersey J C Bywater G Hendry J S White M Martin W Ongley W E Hitchcock A Sargent J I Calkins.

For Bro. E. R. Pinney.

Brn. in Cincinnati, \$5.00; H. Orr, J. S. White, H. Maxwell, 50 cts. each; D. S. Pitcher, 25 cts.; J. T. Jordan, \$1.00.

Appointments, &c.

Canada East, &c.

I will fulfil the following appointments at the time specified:

Stanbridge, C. E., Sunday, Feb. 18th.
Dunham, Monday evening, Feb. 19th.
Farnham, Tuesday evening, Feb. 20th.
Stukeley, at Lawrenceville, Wednesday evening, Feb. 21st.

Melorn, Thursday evening, Feb. 22d, to continue over the Sabbath.

Bromton, in Bro. Chandler's neighborhood, Monday, Feb. 26th.

Halley, Wednesday, Feb. 28th.

Derby Line, Friday, March 1st.

L. DUDLEY.

Conference at Orangeport.

By direction of Bro. W. Ongley, a conference is appointed to be held at Orangeport, Niagara county, to commence Thursday, March 8th, and hold over the Sabbath. Brn. Bywater and Burnham are expected to attend. If they cannot, they are requested to inform us when they can, so that the appointment may be made accordingly.

Canada West.

The Lord willing, I will meet the brethren in the following places:

Crandel's, Feb. 15; Brooklyn, 16; Mallory's 17; Tool's, 18, 11 o'clock; Orris evening; C. Lent's 19; Tinger Board, 20; Baltimore 21; Colbourne, 22; Young's School House 23; Melville, 24; Sunday, 25, at A. Worden's, at 11 o'clock; Little Lake, 26; Breckenridge, 27.

Bath, March 12; Kingston, 3, 4, 5; Van Allen's, 6-11; Sidney, 12; Spafford, 13; J. Flint's, 14; Tinger Board, 15; Aldrich, 16; Orr, 17; Mallory, 18, 11; Tools, evening; Crandel, 19; Marriposa, 20.

PETER HOUGH.

Clarkson Center.

We will hold a Conference at Clarkson Center, N. Y., commencing March 1st, and hold over the Sabbath. Brethren coming will call on Bro. Demarest.

Will Bro. Gaskell or Corbin of Orangeport see that Bro. Stevenson, of Toronto, C. W., is brought on his way to this Conference, with the chart.

G W BURNHAM,
J C BYWATER.

Victor.

If God permit, I will attend meeting at Victor, on the last Sabbath in February. G. W. BURNHAM.

Hartford, Conn.

The Lord willing, I will preach in Hartford, Ct., the fourth Lord's day in Feb., and in other places in the vicinity, as Providence may direct.

M. BATCHELOR.

Brimfield and Abington, Mass.

The Lord willing, I shall be with the brethren in Brimfield, the third Sabbath, and at Abington, the fourth Sabbath of this month.

L. BOUTELL.

Auburn—Rochester.

Auburn, Monday evening, Feb. 19th.
Seneca Falls, Tuesday evening, Feb. 20th.
Batavia, Wednesday " 21st.
Will Bro. Boynton meet me at Batavia at that time.
Rochester, Sabbath, Feb. 25th.

J. C. BYWATER.

Book Notices, &c.

BOOKS FOR SALE.

THE PURPOSE OF GOD.
In Creating the World; his Plan for its Redemption from the Curse, and the Time for its Accomplishment. By E. R. Pinney. Price, \$1 per hundred; 6 cents, single.

THE SON OF GOD.
An Examination of the Divine Testimony concerning the Character of the Son of God. By Henry Grew, Minister of the Gospel. Price, 12 1/2 cents.

THE POWER OF KINDNESS.—NO. I.
Illustrated by Examples. By C. Morley, author of 'Practical Guide to Composition.' Price, 15 cents.

THE POWER OF KINDNESS.—NO. II.
Illustrated by Examples. By C. Morley. Price, 10 cents.

THE POWER OF PRAYER.
With other Christian Duties, illustrated by Examples. By C. Morley. Price, 5 cents.

A STATEMENT OF FACTS
On the Universal Spread and Expected Triumphs of Roman Catholicism. Price, 15 cts.; discount by the quantity.

PROTESTANTISM:
Its Hope of the World's Conversion Fallacious. Price, 10 cents; discount by the quantity.

THE VOICE OF GOD:
Or an Account of the Unparalleled Fires, Hurricanes, Floods and Earthquakes, commencing with 1845. Also, some account of Pestilence, Famine, and the Increase of Crime. Compiled by T. M. Preble. Price, 12 1/2 cents; \$8 per hundred.

QUESTIONS ON THE BOOK OF DANIEL.
For the use of Bible Classes and Sunday Schools. Price, 12 1/2 cts.

ARE THE WICKED IMMORTAL?
In Six Sermons. Also, HAVE THE DEAD KNOWLEDGE? By Geo. Storrs. Price, 15 cts.; \$11 per 100.

SECOND ADVENT LIBRARY.
(New Series)
No. I.—The Second Advent Introductory to the World's Jubilee.
No. II.—The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming.
No. III.—The Lord's Coming, a Great Practical Doctrine.
No. IV.—Glorification.
No. VII.—First Principles of the Second Advent Faith.
Price, each, 4 cents; 37 1/2 per dozen; \$2.50 per 100.

TRACTS ON PROPHECY.
No. 1.—Looking Forward.
2.—Present Dispensation—Its Course.
3.—Present Dispensation—Its End.
4.—What did Paul teach the Thess. Church about the Second Coming?
5.—The Great Image.
Price, 15 cts. per set; \$1 for eight sets.

MILLENNIAL HARP (with music).—Price, 50 cts. **ADVENT HYMNS** (without music).—Price, 33 cts. Addition to the Supplement to the Millennial Harp. 24 pp. 4 cts.

SECOND ADVENT MEETINGS.

ROCHESTER.—The Advent congregation meet in IRVING HALL, Buffalo-street, opposite the Eagle Tavern, three times on Sunday, and on Tuesday evening.

BUFFALO.—The Advent Church in Buffalo meet for worship at their Chapel on Delaware, third house from corner of Huron street. Meetings three times on Sunday, and on Tuesday and Thursday evenings. Brethren visiting the city are invited to meet with them.

ALBANY.—Second Advent Meetings are held in the "SECOND ADVENT CHAPEL," Blount's buildings, corner of State and South Pearl-streets. Meetings thrice on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on Pearl-st.

SPRINGFIELD, Mass.—The Church in Springfield hold their meetings at the Concert Room in Foote's new building, corner of Main and State Streets, every Lord's day and evening.

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Joseph Marsh, Editor and Proprietor.

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All communications, orders, or remittances, for the "Harbinger and Advocate" should be addressed—Post Paid—to Elder JOSEPH MARSH, Rochester, N. Y.

ADVENT HARBINGER

AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 10.

ROCHESTER, N. Y.—SATURDAY, FEBRUARY 24, 1849.

Whole Number 270.

Poetry.

When First a Sinner Found.

I well remember, when first a sinner found,
It was told to me that I must die.

O happy news!

Be glad, O my soul! be glad!

And rejoice in Jesus thy Savior!

If he intended thy perdition,

Would he have laid down his life for thee?

Would he have expected thee with so much patience,

And given thee so long a time for repentance?

Would he have drawn thee with so much force,

And crowned thee with so many graces?

Would he have called thee with so much love,

And illuminated thee with the light of his Spirit?

Would he have given thee so good desires?

Would he have set the seal of the predestination upon thee.

And dressed thee in his own livery?

Would he have given thee his own cross,

And given thee shoulders to bear it with patience?

It was then I thought I must die.

O happy news!

Come on, my dearest soul,

Behold, thy Jesus calls thee,

He prayed for thee upon his cross,

There he extended his arms to receive thee.

There he bowed down his head to kiss thee.

There he cried out with a powerful voice,

"Father, receive him, he is mine!"

There he opened his heart to give thee entrance:

There he laid down his life to purchase life for thee.

It was said to me, that Sin must die.

O happy news to me! in that old school-house the light did shine.

I shall no more suffer pain,

I shall no more be guilty of sin,

I shall no more be in danger of being damned;

But from henceforth

I shall see, and I shall live,

I shall prize, and I shall bless;

And this I shall always do,

Without ever being weary.

It was all the cry, Poor sinner, you must die.

But O what happiness!

I am going

To the place of my rest,

To the land of the living,

To the haven of security,

To the place of my God,

To the nuptials of the Lamb,

To sit at the table of my King,

To feed on the bread of angels,

To see what no eye hath seen,

To hear what no ear hath heard,

To enjoy what the heart of man cannot comprehend.

O my Father!

O thou the best of all fathers!

Have pity on the most wretched of all thy children!

I was dead, but by thy grace am now raised again,

I was gone astray after vanity,

And am now ready to appear before thee.

My Father,

Come thou in mercy and receive thy child;

Give him the kiss of peace,

Remit unto him all his sins,

Clothe him with thy nuptial robe,

Permit him to have a place at thy feast,

And forgive all those who are guilty of His death.

JOHN McCLENNAN, JR.

followers; consequently, it is inconsistent for it to expect its establishment in the future.

Let us examine the Scriptures upon this point. We will inquire—

I. Do the Scriptures, teach that the kingdom of God was established at Christ's first advent?

Christ said, just before his crucifixion, "For I say unto you, I will not leave you as orphans, but I will come and take you to myself, that where I am, ye may be also. I will not leave you as orphans, but I will come and take you to myself, that where I am, ye may be also."

Original Articles.

For the Harbinger and Advocate.

THE SPIRIT IN MAN.—No. VIII.

By J. I. CALKINS.

11. 2 Cor. v. 1-8 is generally brought among the first to sustain the preceding ideas in regard to the human spirit, and to oppose the view I have presented of the spirit of man. I shall now proceed to consider this objection, and see if there is much in the passage to sustain the idea, that the spirit is a living being, continuing after death in a state of conscious existence, and probably is the man proper, with increased capabilities and susceptibilities. Now, I apprehend that we may often bring passages of scripture, to oppose or sustain a doctrine, when in fact the application we make of them merely depends upon our opinion of it. One says that the passage in hand is descriptive of two states, the present and the intermediate, and applies it to them accordingly. Now suppose I think this passage does not apply so, what then? Why, we differ in opinion. His application is merely his opinion, and my application is mine. If his opinion is not well founded, the mere reading is of no avail to him, for he applies the language to something which Paul did not have in his mind. I think that when the objector applies this passage to the intermediate state, or separate state, of spirits, he makes a great mistake; for I think that upon a full and thorough and literal reading, as far as common sense, or the usual application of words, will lead us, we shall discover that the intermediate state of spirits, between death and the resurrection, is not brought into the question, but is a matter entirely foreign from what the apostle had in view, and would never have been attached to it, had we not imbibed our notions of such a state of spirits from some other source; and I may say the same of all the passages brought to sustain the current opinion.

In looking at this passage and the context, particularly the close of the previous chapter, we shall see two things, or things of two characters, brought to view, and but two; and these are, the things that are temporal, and the things that are eternal—these two. Further still we learn, that the things that are temporal are things that are seen, and those things that are unseen are eternal. The separate state of spirits, we suppose, is considered by its advocates as among the unseen things, and if so, consequently, among the eternal: but that that state is eternal, the objector would not be willing to allow. From this, we are forced to deny that there is such a state, for it is neither among the seen things nor the eternal. It is pretended, that such a state is only temporary, and will be followed by the resurrection, or eternal state; but as we have found that the temporal things are seen, therefore there is no such state of spirits or men.

Again, we see that this chapter begins with the word "for." This word is expressive of cause, and shows the connection of the subject, and that Paul is now going to give his reasons for the as-

sertions he made in the latter part of the preceding chapter. He has not uttered a hint of any intermediate state, and is now going to show how and why "an eternal weight of glory" awaits those whose hearts are filled with the hope and faith of the unseen and eternal things, while they suffer these momentary afflictions. "For we know that if our earthly house of this tabernacle were dissolved"—by these afflictions being heavy upon us, although light in comparison to the glory they work out for us—"we have a building of God, an house not made with hands, eternal in the heavens." Here we see the temporal and the eternal things carried out in strict contrast: no intermediate state here; but let us pass.—"For in this [house, tabernacle] we groan, earnestly desiring to be clothed upon with our house which is from heaven [our eternal house]: if so be that being clothed we shall not be found naked." No separate state of spirits yet hinted at. Some, in the judgment day, will be clothed upon, while others will be found naked or destitute.—"For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed,"—ah, says one, here is the separate state.—Well, if it is a separate state, it is a dead state, and not one of living consciousness, and not desirable of itself considered. The apostle continues,—"but clothed upon, that mortality might be swallowed up of life." This "clothed upon," and "mortality might be swallowed up of life," refer to the same thing, are synonymous expressions, and not, the former a preparation for the latter. This prevents confusion in us and in the passage too. We "groan, being burdened," to be "clothed upon," or what is the same, "that mortality might be swallowed up of life." We do not yet find that intermediate state, but it is the temporal and the eternal all the while.

"Now he that hath wrought us for this self-same thing, is God, who also hath given us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord; (for we walk by faith, not by sight.)" These words contained in the parenthesis help us much to understand what we have read. What is faith?—See Heb. xi. 1: "Now faith is the substance [confidence—margin] of things hoped for, and the evidence of things not seen." Here, again, is brought out the unseen and eternal things.—Again; "we are always confident," says Paul. This is our faith. "Now faith is the confidence of things hoped for," and hope that is seen is not hope. This hope, then, also brings in the unseen things, which are eternal. It lays hold on these things. What does faith lay hold on? It lays hold of the "city, whose maker and builder is God," "the heavenly country," "the better resurrection." "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation, ready to be

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revealed in the last time." Faith, then, takes hold of the recompense of reward, and not upon a temporary state called intermediate. The earnest of the Spirit being given to us, begets in us this confidence, this hope, faith, and we know, what? that whilst we are at home in the body, we are absent from the spirit land, the separate state of spirits? No, no; but absent "from the Lord," OUR EXCEEDING GREAT REWARD," AN ETERNAL WEIGHT OF GLORY." Faith does not recognize an intermediate state, nothing like it.

The apostle goes on, "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." Here, at last, says the objector, we have found the intermediate state, the separate state of spirits. Let us see. This verse is often, nay, almost always, quoted as if it read as follows: "While we are absent from the body, we are present with the Lord," which we see is quite a different expression from Paul's. However, we have seen that "present with the Lord" has no reference to such a state of spirits between death and the resurrection. The ideas are as far apart as *hades*, the state or place of the dead, is from heaven itself. Suppose I admit that the spirits of men do live in *hades*—the righteous spirits resting there, consciously, patiently, joyously waiting for the last trump to burst their prison house—they are not "present with the Lord," for he is "into heaven itself"; "and the Lord said unto my Lord, Sit thou at my right hand, until I make thy foes thy footstool." "whom the heavens must receive until the times of restitution of all things." But, says one, if Christ is omnipresent—ah yes, if—but Christ is not omnipresent; for says the apostle, "We know that whilst we are at home in the body, we are absent from the Lord." What, absent from omnipresence? what an absurdity! Again, spirits in such a state are no more present with the Lord than the whole man is, while at home in the body, but are as much absent from the Lord. Should we suppose such a state of living spirits?

12. Another objection is this: You have destroyed the resurrection. You have dissolved the body to dust, its original element, and returned the spirit to God who gave it; and, consequently, is no more a spirit, or being, or the man, than it was before God gave it: and there is nothing to resurrect. Jesus said, "God is able of these stones to raise up children unto Abraham." What was they there to resurrect—raise up?—Again, the objector doubtless believes in the resurrection of the body; will he tell me what body? Where are the bodies of the martyrs who have been burned, or eaten of wild beasts? Have they not returned to their original elements?—What, then, is there to resurrect? The resurrection is a miracle—a work of God's power,—and the Bible uniformly sets it forth as the resurrection of the DEAD. So I believe. As long as the man is to live again, *bodily*, I am not so especially desirous to know all the way and means by which God shall bring it to pass.

For the Harbinger and Advocate.

IT HASTETH GREATLY!

BY D. T. T., JR.

What? The great day of the Lord. It comes on sure and rapidly. Its heralds are not to be mistaken. That day of wrath and woe—that day of storm and thunder—that day of judgment and adjudication, is just upon the world. That "day long wished for by the good"—most magnificent in fancy's range—"day for which all other days were made"—is "nigh at hand." The transition point will soon be passed, and the eternal destiny of man will soon be fixed, by immutable decisions, forever! The first big drops of that tempest-cloud of Divine wrath, which is charged

with Jehovah's thunderbolts, and fringed with the lightnings of his power, are beginning to descend on the guilty nations. They will ere long drink the "cup of vengeance," and experience the sad truth of that changeless principle in His administration, "Rejected mercy is followed by judgment." O sinner, beware how you throw yourself in the track of the Almighty's chariot wheels!

The day hasteth! We are living on that inch of time measured by the word "quickly." The tide of human affairs flows on with fearful velocity. "The events of centuries are crowded into a single week," and chase each other like the waves of the sea. The events of the future loom up out of obscurity with terrible rapidity, starting us by their magnificence and ominous import, and producing an intensity of feeling never before experienced. The world is on the rush.—The infidel Jew, while he mocks at the Savior's claim, is pressing on for the diadem of Jerusalem and restored nationality. And the world cheers and claps its hands! Deceiving and being deceived, both forget that Prince Messiah must first come ere he can be Israel's King. The votary of Mammon is ransacking the very bowels of the earth, and "turning the world up side down," to obtain the "shining dust," and make it his god. The undug, impure, "cursed" gold of California, is far more attractive to the "giddy throng," than the pure, uncursed, chrysal gold of the New Jerusalem. That most absurd absurdity, and abominable abomination, Roman Catholicism, is experiencing its predicted reverses. The earthly superfluous Head is reviled. The Beast has completely thrown his rider! And the "harlot," who a few months ago "sung for joy and wantonness," now "weeps"! They are "eating her flesh," and will soon "burn her with fire," for "strong is the Lord God that judgeth her."—When she forever falls, then, and not till then, will the true "Bride" sing her triumphant "hallelujah"!

The day hasteth! and would God there were more proclaiming its coming; but, alas! the church is passing over the "enchanted ground," and forgetful of the words of her "guide," who has bid her not to "sleep as do others," she, too, slumbers on, even with the "gates of the celestial city" in view. "The nations rush like the rushing of mighty waters." The final battle, the grand issue, and awful meeting place of all, will be the Battle of Armageddon. And there are some, both of the living and the dead, who, if we can believe what they say, seem to think we have come too far down the stream of time to look for any thing else.

Hear them: Said Phillip Olivarius, three hundred and four years ago, "I would not be a king in 1848." Was there ever a time during which the "kings of the earth" saw greater trouble than in the past memorable year? And he seemed to see the world's last battle in 1849, the world's death and burial in 1850, and a blank beyond! It may come. Fleming, one hundred and forty-eight years since, predicted the downfall of temporal papal power in 1848. It has fallen: and when Antichrist ceases to rule, the true Christ will "take his great power and reign." The great Martin Luther, who died 1546, said, "I verily believe the day of judgment is not above three hundred years off." Fletcher remarked that the advent would not be delayed "beyond his children"; and the pious Wesley expected the millennium to commence in 1836. The celebrated Cotton Mather, and the eccentric yet often truthful Lorenzo Dow, were also expecting the speedy coming of some "great event"! A preacher on the "signs" said in 1808, that two "signs of our Lord's coming had been seen" (i. e. in 1780). Said the "Old Countryman," remarking on the falling stars of 1833, "We pro-

nounce that raining of fire an awful type, a sure forerunner, a merciful sign of that great and dreadful day—the time is just at hand—we are in the latter days." Said Thomas Burnet, in 1697, "The last sign we shall take notice of is the falling stars." Dr. Arnold remarked that "modern history appeared to bear marks of the fullness of time, as if there would be no future history beyond it. Said the American Family Journal, a few years since, "There are signs in heaven as well as signs on earth, which may well arrest the attention of nations." Said the Christian Luminary, "The seals are opening, the trumpets are sounding, the nations are shaking, signs are seen in heaven and on earth, which plainly teach us the fact that the coming of the Son of man draweth nigh." Said the London Episcopal Recorder, "There is an undefinable impression abroad upon all spirits of a coming crisis, and a new era." Said the Christian Review, "What will it be? The battle of Armageddon? The Millennium? The new heavens and earth? Perhaps all of these, preceded by the coming of the Son of man in the clouds of heaven. Nothing withholds his coming that I have seen." Says the Scientific Mechanic, "The world is now just about 6000 years old—and we cannot avoid the anticipation of events incomparably more important than any that have been prognosticated by the secular press." The London Times says, "The foundations of the great political deep seem breaking up. The whole earth is shaken!" The New York Evangelist says, "We believe that in this year [1848] we have seen the beginning of the end." Dr. E. H. Ott remarks, "With regard to our present position, we have been led, as the result of our investigations, to fix it at but a short distance from the end of the now existing dispensation, and the 2d advent of Christ." Says John Cox of England, "This, I conceive, is the next great event that we are to look for. So far as I can discern, no further signs are to be expected, as it seems to me we have entered that last period of awful expectation, during which the church is likened unto virgins." Mr. Cunningham of Scotland remarks, "If we, who have watched every sign in the spiritual horizon for a long series of years, were now asked, 'Is there any sign of His coming yet accomplished?' we should be constrained to answer, 'To our view, not one sign remains unaccomplished.' If we were further asked, 'Shall he come this year?' our answer would be, 'We know not; but this much we know and believe, that he is near at hand, even at the door.'" I. Czerski has said that "the interval is no longer very great between this time and the appearance of that 'cloud,' seated upon which the Son of man will come to judgment." Dr. Tyng, who is looking for Christ, says, "The budding fig tree does not indicate the approach of summer clearer than the signs of the times betoken the soon coming of the everlasting kingdom." Nathaniel Bangs, William Williams, and others of New York, have said that "recent events in agitated Europe go to show that He, who is the 'Governor among the nations,' is about to rise and 'shake terribly the earth.'" Charles Beecher affirms that "all things betide the rising of that final storm of divine indignation." Mr. Morris allows that "all things are now ready for the sounding of the seventh trumpet"; and Prof. Bush admits that "we are living in an age expressly foretold by prophecy, and just opening upon the crowning consummation of all prophetic declaration."

Joseph Marsh, Editor and Proprietor.

TERMS.

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"great white throne" and its awful occupant must come first. This is an age of worldly wisdom. The light of science has wonderfully augmented its brightness. Intellectuality is usurping the seat of faith. Man is getting puny in piety, but gigantic in mind. Even the forked lightnings are thronging about him, and crouching at his feet, to convey his various and multitudinous thoughts the wide world over. A maturity is seen in all things that is a sure precursor of "the consummation." The terrestrial universe is ripe for the harvest of God.

The day hasteth! and with it the everlasting blessedness of the righteous—the remediless woe of the sinner. O could we lift the curtain of eternity, and gaze where the angels do, we should see "great preparation going on in heaven." But it will soon be lifted by a master hand, and then "we shall see as we are seen, and know as we are known."

Great day! inspiration has spoken of thy magnificence in "thoughts that breathe and words that burn." We cannot adequately speak of thee, but we must see thee come, and ere long witness and experience thy intense grandeur!

The day hasteth! and those who "sleep in Jesus" will sleep no longer when its lovely morning shall dawn. They will not wish to slumber when the Sun rises. The chords, too, that are struck in heaven vibrate on earth, and those who are "watching" often anxiously cry, "When will the morning come!" Read the following from "Zeta" of the "Christian Chronicle." Heed the warning voice, for it is a true one, and O let us hide "in Christ."

"Depend upon it, dear reader, we live in eventful times. Prophecy is now in such a state of fulfillment, that the future history of the world, should it long continue, must be uninspired.—There is, perhaps, no important prediction, the accomplishment of which could delay the Savior's advent for a single hour. The last page of Revelation is now open before us, and we wait with an assured confidence, yet with the most intense anxiety, for the accomplishment of what is there written—for the final event of time—for the great and terrible day of the Lord. In the language of Bonar, 'we are living in an age of the world when every hill is passed, up which the church had to climb ere it came in full sight of the plain, along which shall come the Son of man in his chariot of glory.' Standing upon our watch-tower, we are looking out amid the darkness of night for the first streaks of morn; with ears intent, we are waiting to catch the first blast of the trumpet; with eyes uplifted, we are gazing upon the gathering brightness; and with impatient longing, our hearts cry out, 'Come, Lord Jesus, come quickly!'"

Rouses Point, N. Y., Jan. 29, '49.

For the Harbinger and Advocate.

POPULAR OPINIONS CONTRASTED WITH TRUTH.—NO. 3.

BY WM. S. SHELTON.

There is another very popular opinion which is full as erroneous as either of those previously noticed; it is respecting the time and the place of the establishment of the kingdom of God.

It is contended by the popular (professed) Christians, that the kingdom of God was established at the first advent of Christ; and that the place of its location, was the hearts of his true followers; consequently, it is inconsistent for us to expect its establishment in the future.

Let us examine the Scriptures upon this point. We will inquire—

I. Do the Scriptures, teach that the kingdom of God was established at Christ's first advent?

Christ said, just before his crucifixion, "For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come."

Luke xxii. 18. From this we see that the kingdom of God was still in the future. Again, when he was arraigned before Pilate, he said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." John xviii. 36. This ought to forever satisfy every individual that the kingdom was not established at that time. Also Joseph, as late as the crucifixion, "waited for the kingdom of God"; therefore, the kingdom was not then established. After his resurrection, the disciples anxiously inquired of Christ respecting the kingdom, saying, "Lord, wilt thou at this time restore again the kingdom to Israel?" If the kingdom had been established, this question would have been entirely out of place, and Jesus would have shown them their mistake; but instead of this, he strengthens them in the belief that the kingdom was still in the future.

The inquiry is frequently made, Was not the kingdom established after Christ's ascension?—No. The Scriptures teach differently. Says Paul (2 Tim. iv. 1), "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom," &c. Thus we plainly see that the kingdom was not established even at as late a period as this.

Testimony to this effect, might be multiplied to a much greater extent, if it were necessary; but enough has already been quoted to prove that the kingdom of God has not yet come.

II. When is the kingdom of God to be established?

This question is plainly answered in Daniel's interpretation of king Nebuchadnezzar's dream, (Dan. ii.) After Daniel had made known to the king his dream, respecting the great image (whose head was of fine gold; his breast and his arms of silver; his belly and his thighs of brass; his legs of iron; his feet, part of iron and part of clay), he proceeds to interpret it. He informed the king that the head of this image represented or symbolized a kingdom that was to bear rule over the whole earth; that the breast and arms represented another kingdom which was to rise and bear universal rule, after the first; that the belly and thighs represented a third kingdom, that should also bear universal rule; that the legs and feet represented a fourth universal kingdom; and that the ten toes represented a division of the fourth universal kingdom into ten parts, &c.—He then adds, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Thus we see that the kingdom of God will not be established until the destruction of all earthly kingdoms.

One passage more upon this point must suffice. 2 Tim. iv. 1: "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom." This places the kingdom at the appearing of Christ, and at the time the living and the dead are to be judged.

Having seen from the Scriptures already quoted that the kingdom of God is not to be established until the destruction of all earthly kingdoms, or until the appearing of Christ, we proceed to inquire—

III. Where will the kingdom of God be established?

The answer to this is plainly embraced in the Lord's prayer. He taught his disciples to pray, "Our Father which art in heaven, hallowed be thy name: thy kingdom come, thy will be done in EARTH as it is in heaven."

Dan. vii. 27: "And the kingdom and domin-

ion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High: whose kingdom is an everlasting kingdom," &c.

Rev. xi. 15: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ; and he shall reign forever and ever."

Thus we see that the kingdom of God is to be established upon the "earth"—"under the whole heaven"—"in this world," &c. Much more scripture might be brought to prove this sentiment.

We have already seen, that instead of the Scriptures supporting the popular opinion that God's kingdom was established at Christ's first advent, they come in direct collision with that opinion; and instead of their teaching that the kingdom of God is located in the hearts of Christians, those scriptures teach that the place of its location is to be the earth.

We will now notice a few texts of scripture which are taken to support the popular opinion respecting the time and place of the establishment of God's kingdom.

To prove that the kingdom of God was established at the first advent of Christ, they quote Mark ix. 1: "And he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." It appears to me, if those who quote this text in proof of the correctness of their opinion were not blind, they could see that this prediction had its fulfillment at the transfiguration of Christ: for the account of his transfiguration occurs in immediate connection with this language. "And after six days, Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses; and they were talking with Jesus."

This was a glorious representation of the kingdom of God. Elijah, who had never seen death, represented those saints who will be alive when Christ comes. Moses, who died and was buried, represented the saints who are to be raised. Jesus, who was then transfigured, will, when the kingdom is established, reign as king over both living and resurrected saints. But the conclusion that the kingdom was then established, and has stood every since, directly clashes with a large number of plain declarations of scripture.

As proof of the hearts of Christians, being the place of the location of God's kingdom, they quote Luke xvii. 20, 21: "And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you." This does not prove any thing in favor of their theory, when rightly understood.—It cannot consistently be understood to teach that the kingdom of God is in the hearts of Christians: for says Paul, "Flesh and blood cannot inherit the kingdom of God." 1 Cor. xv. 50. Did Christ mean to be understood that the kingdom of God was within men? I think not. He evidently meant that it would be within their midst (or among you—margin). If the kingdom of God is in a saint's heart, there must be a plurality of kingdoms; but the Scriptures point out but one. Finally, if this passage teaches that the kingdom of God is in the hearts of men, it teaches that it is in the hearts of wicked men, and not Christians: for it was the caviling Pharisees to whom it is said, "The kingdom is within you."

And says Jesus (Matt. xxiii. 23), "Wo unto you, scribes and Pharisees, hypocrites," &c. Now could Jesus be understood to say that the kingdom of God was in the hearts of those upon whom he had pronounced a wo, and accused of being hypocrites? No, no.

Permit me to paraphrase this text as I understand it. And when he was demanded of the Pharisees when the kingdom of God should come, he answered, When the kingdom of God comes, it will come so rapidly, that there will not be time for you to make any observations about it: neither shall they have time to say to one another, Look here! or, Look there! for the first you will know about it, it will be within your midst, or among you. For it shall come like the lightning—rapidly.

If those individuals who hold to the opinion that the kingdom is established in their hearts, would ask themselves the question, What constitutes a kingdom? they might at once see the absurdity of their theory. What does constitute a kingdom? A king, territory, laws and subjects. Therefore, the kingdom must be located in some place beside the hearts of men. The Scriptures nowhere teach that the kingdom of God does, or is to, dwell in a man's heart: but they teach that men will dwell in the kingdom of God. Any person who will thoroughly investigate this subject, will see that the popular opinion respecting it is grossly absurd. O what a contrast there is between this popular opinion and the teachings of God's word!

Chateaugay, N. Y., Jan. 16, 1849.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, Saturday, February 24, 1849.

Speaking the truth, in love.—PAUL.

THE SEVENTH VIAL.

(Concluded.)

Rev. xvi. 17-21. We closed our remarks last week on this symbolic prophecy, in defining the great earthquake, which it names. Our next object is to speak of the effects of the first and probably succeeding shocks of this mighty earthquake.

"And the Great City was divided into three parts." (Verse 19.) If, as we have previously shown, the Great City embraces the Ten Kingdoms of Western Rome, over which the Papal power was once swayed, then, the three divisions which follow as an effect of this earthquake, which commenced its first shock with the French Revolution,—must be found in the governments of Western Rome. Well, did the fall of the French Monarchy, in Feb. '48, and the immediate establishment of a Republican form of government in France, complete such a division? The facts in the case tell us that, by that Revolution, the governments of Europe, which were once under Papal rule, have been divided into three general and prominent divisions, viz: *Monarchical, Papal, and Republican*. The loss of the civil power of the Pope, since this grand division was perfected, does not affect the case, but, as we shall show, is the fulfilment of another part of this important prophecy. The three general divisions were made by that revolution, and, if we mistake not, are the fulfilment of this part of the prophecy.

"And the Cities of the nations fell." As the "Great City" is symbolical, and represents a power or government, "the Cities of the nations" must also be symbolically understood, and relate to governments or political powers. Well, has anything taken place in the recent revolutions in Europe that compares with the fall of the literal cities of the

nations? Most strikingly. What? The fall of, or important changes in, not far from *thirty* of the governments of Europe. Or, as the testimony we gave last week, on this subject, says:

"From the 7th to the 12th of February, 1848, the subject of Reform was fiercely debated in the French Chambers; on the 22d the people of Paris rose against the constituted authorities; on the 24th the Monarchy fell, and a Republican Government was set up in its place! On the 8th of March, the freedom of the press was proclaimed in Saxony, and the censorship abolished; on the 13th, the spirit of Revolution broke out in Vienna; the chains of the Empire, in a moment, were snapped asunder; Metternich, the patriarchal High Priest of the temple of Austrian despotism, fled, and the Imperial Deity did homage to the throne of constitutional freedom!—Five days after, the rhyming king of Bavaria cast away the crown he had so unworthily worn, and made way for another. On the same day, the flame of revolution burst forth in Berlin. It were long to recount the series of smaller changes,—suffice it to say, all the minor powers of the Continent have been, more or less, revolutionized. From the Atlantic to the Vistula, every throne has been shaken. The shores of the Baltic and the mountains of Sicily, have alike been swept by the mighty whirlwind! The laws, governments, and armies of fifteen centuries, departed like a scroll—they are gone! At eventide they existed in full power, and, in man's esteem, in more than pristine glory, and on the morrow they were not! The regal master of a million of soldiers in the morning, in the afternoon found himself abandoned, helpless, alone, on the brink of destruction, and fled for his life!"

If a work of this magnitude, performed in so short a time as this was, does not compare with the entire overthrow of some, and the partial destruction of other *literal cities*, by a great and mighty earthquake, then we know not what could compare with such an event. There is a most perfect likeness between the symbol and the event, or the type and the antitype.

"And Great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." What is the "fierceness of the wine" of that "cup"? The next two chapters tell us what the "cup" is. Chapter xviii. 6 says: "The cup which she hath filled, fill to her double." Verse 8 tells us that this "cup" consists of "death, and mourning and famine;" and being "utterly burned with fire: for strong is the Lord God that judgeth her." Chapter xvii. 12, 16, tells us by whom this cup shall be filled or given to this Great City, or the Papal power: it is the "ten horns," or ten kings, "for THESE shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." That this is the "cup" referred to under the seventh vial, appears evident from the fact, that, at the commencement of the next chapter, the angel tells John that he will show him the "judgment," or "cup," of the great whore, or "Great Babylon;" and then goes on to tell him what that "cup" would be, and that it would be given to the harlot city by the ten horns or kings. That "cup" we think commenced being given to the harlot woman at a period as early as when the ten kings began to cast off the Papal yoke or civil power, but the "fierceness of the wine" of that cup, we think may refer to the severest and last judgments that were to be inflicted on the Papal power. And that these fierce judgments have, at least, had their commencement in the recent revolution in Italy, and loss of the civil power of the Pope, we have no doubt. That anti-Christian power evidently is now receiving at the hand of God, "the wine of the fierceness of his cup." And though she may for a while, with her bloody hands, force it from her polluted lips, still the time has come when she must drink, to the very dregs, its fatal contents; for righteous and "strong is the Lord God who judgeth her."

Thus far we think we have traced, in the recent revolutions of Europe, the fulfilment of the Seventh Vial. The work has been rapid and powerful, and fearful in its course; and judging from the past, and the language of the remaining portions of this prophecy, the work yet to be accomplished will be more dreadful than what has yet been witnessed.

"And every island fled away, and the mountains were not found." The lesser and the larger governments, we think, are implied. If so, a more fearful doom awaits them *all*, than what has yet been the portion of any of the present nations of Europe.—We will not be too sanguine about what is yet in the future, but we may express an opinion on this matter, which is, that this part of this symbolic prophecy justifies the expectation of a more terrible and general breaking up of the nations of Europe, if not of the globe, before the advent of Christ shall take place, than has ever been witnessed before.

"And there fell upon men great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." (ver. 21.) This language we are inclined to think is descriptive of the "time of trouble" which a wicked world and an anti-Christian church will experience just before the advent of Christ, and out of which the saints will be delivered. (Dan. xii.) And from the present unsettled and angry state of the nations, this fearful state of things may commence the next moment! Can it be possible that our fallen world has actually reached the threshold of this dread, this closing crisis, of its sad history? It is not only possible, but absolutely certain. And the voice of wisdom, in words of lingering mercy, entreatingly call upon perishing mortals, to flee, without delay, from the impending storm, to Christ, who alone can be the rock of safety in that dread day.

AN ENLARGED SHEET.

A number of the friends of the HARBINGER AND ADVOCATE call for an enlarged sheet: they think the wants of the cause demand it, at this time.—We have been of the same opinion for some little while past; but have said nothing, fearing the measure might not be for the best, or that we might be unable to carry it into successful operation, should we attempt to do it. But we have become well satisfied that the time has come, when an effort at least should be made to accomplish this object.

1st. Because we have a constant supply of original matter, more than we are able to publish; to say nothing about the important selections from other papers and publications, which we could make, and which should be laid before our readers. We refer to communications which have a direct bearing upon the important questions, in which we as Bible students and careful observers of the signs of the times, are deeply interested. It has been with much reluctance that we have laid aside many such productions, for want of room, in our small sheet, to publish them.

2d. Many of our correspondents, doubtless, would write more for our pages than they now do, was our sheet enlarged. They know that we are now crowded with matter, and if they send us a communication, it must take its course and be published in its turn, and, before its appearance, may lose its interest; hence they do not write at all. Others become dissatisfied on account of the delay or non-appearance of their communications, and cease to write any more for our columns. In this way that lively intercourse that should be kept up between an editor and his correspondents, measurably dies, and consequently his paper greatly diminishes in interest, at least to a portion of his readers.

3d. We do not wish to enlarge our sheet because

we desire to make a paper, so that it may be profited by its readers, particularly in the present time—but, that we may have more than we can do, in the hands of the church, decidedly to be in the hands of the church, as well as the object of the church.

This should be our aim, or we proclaim, or publish any thing, should be done, make men better. Were our pages accomplishing this

For these and large our sheet, ment of the new additional expense number of over one third would be not to this sum shall. And to raise it.

1st. Let all what they owe would be about enlargement. act the prompt part, in this case.

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With these the friends of the enlarged or no position, we will inform us; and wards furnishing rying forward this subject—direct us in the

We have a books who are lars. We see the close of the they treat our even if they to be just; and of their inability positions.

1. Those us, before the Secretary's office.

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we desire to make it a "good family religious newspaper, so that all Christians shall feel themselves profited by its perusal, whether they are, or are not, particularly interested in prophetic interpretation,"—but, that we may have an opportunity to speak more than we now can, against the deep and crying sins of the church and world. We wish our paper decidedly to bear the character of an uncompromising *Reformer*. A reformer of the corrupt church as well as the unbelieving world. To accomplish this work, has been, and is, the great and benevolent object of the entire economy of grace.

This should be the object of all our labors; whether we proclaim the near advent of Christ, or preach or publish any of the burning truths of his word, all should be done with a design, not to please, but to make men better, to fit them for the Kingdom of God. Were our pages enlarged we could do more in accomplishing this good work.

For these and other reasons, we propose to enlarge our sheet, the Lord willing, at the commencement of the next volume; provided the necessary additional expense can be met, which, with our present number of subscribers, and if we give some over one third more matter than we now give,—would be not far from *Seven Hundred Dollars*. If this sum shall be raised, the sheet will be enlarged. And to raise it, we propose the following ways.

1st. Let all who are indebted for the paper, pay what they owe. Would they do this, our means would be abundant to go forward with the proposed enlargement, without embarrassment. Will they act the *prompt*, and *noble*, and, shall we say, *just* part, in this case? We hope they will.

2d. The price of the paper may be put at *One Dollar*, instead of *Seventy-five Cents*, per volume. The proposed enlargement would make the paper cheap at one dollar.

3d. An additional number of paying subscribers may be obtained. This would be necessary to afford the permanent aid which would be required to sustain the enlarged sheet.

4th. The benevolent can aid by donation, either directly for the accomplishment of this object, or to assist in sending the paper to the worthy poor.

With these remarks, we leave the matter with the friends of the paper, to say whether it shall be enlarged or not. If they are favorable to the proposition, we wish them, as soon as convenient, to inform us; and say what they think they can do towards furnishing the necessary means to aid in carrying forward the proposed work. Speak freely on this subject—We want your counsel. The Lord direct us in the matter to his glory.

DELINQUENTS.

We have a large number of subscribers on our books who are owing from two to five or more dollars. We sent them bills of their indebtedness at the close of the previous volume of our paper. But they treat our call with silence. This is wrong, even if they are poor; for no one can be too poor to be just; and it is just either to pay, or inform us of their inability. We now make the following propositions.

1. Those who will pay in full for all they owe us, *before the 1st of April*, shall be charged only *Seventy-five Cents* per volume.

2. Those who are unable to pay *all* they owe, may pay what they can, and if they will tell us that they are able to pay no more, we will credit them in full for *past* accounts, and continue their paper, provided they will pay in advance for the present volume.

3. Those who can pay *nothing*, and will inform us of the fact, we will balance their accounts, and if they desire it, will enter their names on our *free list*.

All who do not comply with some *one* of these *fair* propositions, who are owing *two*, or more, dollars, by the *1st of April*, will be erased from our books; and, until we learn to the contrary, will be considered by us as—very negligent persons; and in imminent danger of coming short of the kingdom, for the want of that principle which makes us "diligent in business."

We fondly hope there will be a *prompt* and *general* response to these propositions.

SINGLE SUBSCRIBERS.—We have several hundred Post-offices on our books, to which we send but a single paper. The time, labor, and expense, of directing and enveloping *one* paper, is nearly as much as that of a package of a larger number. If our subscribers, therefore, who receive a single copy, enclosed in a wrapper, would obtain one, or more, additional subscribers, whose papers could be sent in the same envelope, it would comparatively lessen the labor and expense of mailing.

We solicit each one of this portion of our patrons to make a faithful effort to obtain one additional subscriber, at least. We think, with few exceptions, you can do as much as this. Will you try?

THE WORTHY POOR.—After erasing from our list of free subscribers, all who have not responded to our recent call; we still have not far from *two hundred* to whom we send the paper free.

Some churches have nobly taken this work in hand, and made provision to supply their own poor with the *HARBINGER & ADVOCATE*. This is right; and should be imitated by other churches. A number of benevolent individuals, in different places, also pay for the paper which some of the poor around them take. This is commendable, and should be an example for others to follow.

Some of the poor are not so very poor, but that they could, if they would try, pay at least a part of the subscription price of their paper. They would feel better to pay something if they can: for it is "more blessed (to the true Christian) to give than to receive."

Some can pay nothing—are poor, but "rich in faith"—and must have the gospel preached to them. Let the benevolent aid what they can, or as may be their duty, in sending the paper to such, and they will not lose their reward.

THE POPE'S LETTER TO THE ROMANS.

A correspondent writing from Rome on the 14th January, says:

"Father Ventura is acting here a marvellous part. Wherever he fancies that the teachings of the Church, or the rites of the Catholic religion can be allied to the radical movement without literal sacrilege he is on hand to catch the latest breath of the expiring popular applause. It is thus that on the 12th he celebrated a High Mass for the anniversary of the Sicilian Revolution. After Mass and just as he was about to give the benediction of the blessed sacrament, Rambaldi mounted the pulpit to say:—*'The excommunication is not real, for three reasons; the act is not authentic; the motives are not pertinent; the heart of Pius IX. is too good to intend any such thing; Ventura has dared to attempt substantiating its invalidity by writing.'*

"Public prayers were made in all the Churches, according to the honor of the Holy Father, to supplicate the Divine mercy for the Pontifical States. On this occasion they exposed at St. Peter's the Wood of the true Cross, and the suarium of St. Veronica. On this suarium it is well known that the features of Our Blessed Lord are scarcely distinguishable. But on the third day of the exposition the suarium became deeply colored, and the face of Our Lord shone vividly in the midst of a soft light. The canons who were in keeping of the sacred relic called immediately the clergy of the basilica, they sounded the bells, the people came together, saw the prodigy, wept and were astonished. A Notary

Apostolical was called, and a relation was drawn up from the lips of the canons and others in attendance. A copy of this was sent to the Holy Father at Gaeta. Rome is filled with the reports of this prodigy."—*Catholic Register*.

What a striking fulfilment is here presented of the following and other similar Scriptures: "Even him, whose coming is after the working of Satan, with all power and signs and lying wonders."—2 Thess. ii. 9. "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast."—Rev. xiii. 14.

Correspondence.

REVELATION 20th.

BRO. MARSH:—I wish to make a few remarks upon the subject matter of Bro. Cook's article on the "Millennial Reign of the Saints," in the *Harbinger and Advocate* of Feb. 3d.

If truth is the object of Bro. Cook's writing on the subject of the millennium, found in the 20th chapter of Revelation, then it may be well for us to state the result of our investigations and convictions, though they may differ somewhat from each other. To understand the chronology of the thousand years and its object, no one would think of commencing with the sixth verse. This thousand years is given as the length of the binding of the dragon, which in every place in this prophecy stands as a symbol of Pagan Rome.

Rev. ii. 20: "Behold the devil shall cast some of you into prison . . . and ye shall have tribulation ten days." Is the real devil himself meant here only? Is the Smyrna Church to feel the real paws of his Satanic majesty? or is there some power called the devil that is understood here, that will persecute and cast them into prison? I understand it to refer to the ten persecutions which the Church experienced under the reign of Imperial Rome. When we come to a symbolic representation of this power, John says, "I saw a great red dragon, having seven heads and ten horns, and seven crowns upon his heads—the great dragon was cast out, that old serpent called the Devil, and Satan—the woman fled from the face of the serpent—the dragon was wroth with the woman," &c. All these expressions represent the character and acts of Pagan Rome. "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is called [as in the 12th chapter] the Devil, and Satan, and bound him a thousand years. What angel was this that had the chain, and key of the bottomless pit?—The fifth angel that sounded: to him was given the key of the bottomless pit, and he opened the bottomless pit. The dragon was bound, and the bottomless pit opened, during the sounding of this trumpet. Christ is said to have the keys of death and hell, but not the bottomless pit. The bottomless pit is an earthly, anti-Christian system of religion and politics. Now is there another angel in the future to have the key of the bottomless pit? and is there another bottomless pit in the future—that is, another earthly, anti-Christian system of religion and politics to arise? God forbid. What power and chain bound the dragon, or Pagan Rome, after it had assumed the state of its ten kingdoms? There was some power to which the dragon is said to give up his seat, and power, and great authority. This is all that is necessarily implied in his being bound. It is evident that this took place when the ten kingdoms submitted to the authority of that power, that had the keys of St. Peter, but in reality of the bottomless pit, the Papal government. One thousand years from this time the dragon was let loose, and began to ascend out of the bottomless

pit, or Papacy, which is said to be the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. This dragon deceived the nations in matters of religion. Its national idolatrous worship had a commanding influence on the whole world. But when this system of iniquity was taken away, then a more dreadful system was set up,—the man of sin was revealed. The power of this last government of iniquity, it was predicted should be taken away a little season, just before the end; the ten horns or governments should hate the harlot, then the dragon would be seen again, emancipated from the bottomless pit bondage, and would go forth once more independent, to deceive the nations. During this little season, the souls or persons of those beheaded, during the thousand years, rest in their graves until this dragon has accomplished his last deceptions, and until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled.

The dragon's deceiving the nations, and gathering together Gog and Magog to battle, is the same as in the 16th chapter: "For they are the spirits of devils working miracles, which go forth unto the kings of the earth and the whole world, to gather them to the battle of the great day of God Almighty." Also 19th chapter: "And I saw the beast and kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army." This is the camp of the saints, and beloved city. "And fire came down from God out of heaven and devoured them." And the beast was taken, and with him the false prophet that wrought miracles before him, &c. These both were cast alive into a lake of fire burning with brimstone. And the devil, that deceived them, was cast into the lake of fire and brimstone, &c. Here is harmony, and a positive truth that this battle and destruction is at the coming of Christ and end of the world, and not a thousand years after.

What is the lake of fire and brimstone? It is the conflagration of this globe. When is this fire kindled? At the appearing of revelation of Christ. Are there two great battles and days of God Almighty revealed in the Scriptures? No. When the stone smites the image upon the feet, at the establishment of God's everlasting kingdom, all the kingdoms of this world are dashed in pieces together, and driven away, that no place is found for them. Babylon is thrown down at this time, and the angel declares, shall be found no more at all. Those on the left hand, which embrace all the wicked, Christ shall say to them, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels. This is the first and the only time they are committed to the flames, and this is when Christ sits upon his throne of judgment, at his appearing.

"And I saw thrones and they sat upon them"—thrones of the Papal government, on which kings sat to execute Papal authority—and judgment was given to them—judgment to execute on the saints, and all heretics, which they did for a thousand years. Once all bowed to the dragon, and worshipped the dragon which gave power unto the beast; but now all bow to the beast, and worship the beast, "saying, Who is like unto the beast? who is able to make war with him?"—"And all that dwell upon the earth shall worship him, whose names are not written in the book of life, of the Lamb slain from the foundation of the world." "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image: neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years." This is the result, or what follows from the exercise of that power, proceeding

from the thrones (xiii. 15): "And he had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed."

John, in the 20th chapter, sees the souls which this power beheaded. So far, all is clear, and shows conclusively that the binding of the dragon, and his confinement in the bottomless pit, is an event in the past. Understanding the first part of this chapter, and fixing the chronology of the thousand years correctly, we have a foundation to proceed, and understand the remainder of the chapter, which I propose to do, seeing Bro. Cook has opened the door.

S. C. CHANDLER.

Warehouse Point, Ct., Feb. 8, '49.

1 CORINTHIANS XV. 44-49.—No. 1.

"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written. The first Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual. The first man of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

The subject that Paul had under consideration, was the resurrection, and the facts that gave rise to the quotation, by him, in the 45th verse, were, "there is a natural body and there is a spiritual body."

But the enquiry arises, what is a natural, and what is a spiritual body? Let Paul answer—verse 44—"It is sown a natural body; it is raised a spiritual body." Then a natural body is that body which is of the flesh from the first Adam; and a spiritual body is a resurrected body: not that every resurrected body is a spiritual body, but a spiritual body is one that has been quickened by the spirit.

"Howbeit that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual." So that whatever may be said in reference to the mortality or immortality of the first Adam, his, certainly, was not spiritual body. Christ's body, before his resurrection, was as natural or animal (Macknight) as any man's, but it became a spiritual body at his resurrection, by being quickened by the spirit of God. 1 Pet. iii. 18. It is raised a spiritual body. Although Christ from the earthy man was earthy, yet in his resurrection he became heavenly. He was the first spiritual heavenly man, and the second Adam through, and only through, the resurrection, by being the "first-born from the dead." Col. i. 18. The (2nd) son of God, according to the Spirit of holiness, or Holy Spirit, by his resurrection from the dead. Rom. i. 4; Acts xiii. 33. "The first born" (from the dead) "among many brethren," Rom. viii. 29.

Although Christ was the Son of God before his resurrection (Matt. iii. 17), and the first born of every creature (Col. i. 15, 16), all others being made by him, yet, at his resurrection, he was anointed, or declared to be, (Psa. ii. 7) the Son of God with power. Rom. i. 4. He was not the second Adam until raised or brought again from the dead.

Paul, in this 15th chapter of Corinthians, is proving the resurrection. But why does the expression, "The last Adam was made a quickening spirit," bear upon the subject? Because there is no last Adam unless there is a resurrection. The last Adam is the father of all the children of the resurrection. The living soul, the

first Adam, became a dying soul, and died; but life and immortality are brought to light by the second Adam, by the abolishment or destruction of death. (2 Tim. i. 10.) The Gospel the apostles preached was "Jesus and the resurrection." (Acts xvii. 18, iv. 2.) O. M.

FROM SISTER M. K. CHAPMAN.

DEAR BRO. MARSH:—Through the goodness of God we are still permitted to sound the alarm in this region. We have been in the county of Chenango since the 25th of November, with the exception of my going to Wolcott, some 80 miles west of here—the place from which we started last June. Mr. Chapman did not go with me, as his labors were much needed here. An interesting state of things now exists in this and the adjoining towns, concerning the soon coming of the Lord. The present state of the old world, it seems, has excited an interest in the minds of many to hear what these "Millerites" have to say on this subject; and new fields are now opening for active labor where the people have never heard this glorious truth. There is no other professed Advent minister in this county but my husband, and for this reason we both feel very desirous of doing all in our power, so as to faithfully warn the people, that our skirts may be clear from the blood of souls when Jesus shall come. We are more convinced that many in this and the adjoining towns are searching the Scriptures with a sincere desire to know the truth. That God's Spirit might help them to be honest in this thing is our daily prayer. Some poor souls of late have asked an interest in the prayer of those who have access to the throne of grace.

Mr. Chapman's health continues good although his labors are constant. With regard to myself, were it not for the blessed hope of having an immortal body very soon, and being in that land where the inhabitants will never say, I am sick, I should sink under bodily infirmity. I feel at times completely prostrated, in consequence of mental and bodily labor; but when by an eye of faith I get a glimpse of the port of glory, and the thought of the blessed Savior, saying, "Well done," when he shall come to be admired in all his saints, cheers my drooping spirit, and I take new courage and rally again to the work, trusting in the arm of him who said, "My grace is sufficient for thee." I often think of precious friends who are in other portions of the field, wielding the sword of truth. O what glittering crowns they will soon wear! they having turned many to righteousness.

I was glad to see a letter in the Herald from our beloved Bro. Brewer, while in Baltimore.—O how I sympathize with him and his wife!—They have left their dear children for Christ's sake, at the North, to go to the land of the poor slave, boldly preaching the coming of the great Emancipator to liberate the down-trodden children of God, who are now groaning for liberty.—Praise the Lord their redemption is near to come. Soon the last loud trumpet will burst the parting skies, and the long shout of victory will be heard from the slaves of the South, at the undoing of the tyrant's chain, as they arise to meet the Lord in the air. O glorious hope! O blessed anticipation! Then our dear Bro. Pinney will be no more confined, with painful cancers, but will have access to that tree, whose leaves are for the healing of the nations.

We shall never forget the precious seasons we had with our colored brethren and sisters in R.I. Let us often be at the mercy seat—be very faithful, that we may meet again in God's Everlasting Kingdom. My daily prayer is, that they, and all the many friends in R. I., Ct., Mass., and this my native State, whose faces I may never see

again in time, may be kept by God's mighty power, through faith, unto salvation. The Lord is now nigh to come. Signs there's no mistaking proclaim deliverance near. O ye weary saints your glorious King is coming. Christ will soon reign triumphantly upon the permanent throne of his father David forever, even forever and ever. Amen, come Lord Jesus.

My companion joins me in love to all the dear saints.

Your Sister in the same blessed hope,

MARY K. CHAPMAN.

McDonough, N. Y., Jan. 31st, 1849.

FROM BRO. L. D. MANSFIELD.

DEAR BRO. MARSH:—I have now fulfilled my appointments announced in the "Harbinger," and have been blessed in proclaiming the "everlasting gospel" in these several places.

I addressed the brethren at SENECA FALLS several times, and on Sabbath eve, upon the present aspect of Popery—which seemed to animate and comfort the saints with the hope of speedy redemption. A good audience was out. I had happy interviews with a number of our beloved brethren and sisters there, who evinced by word and deed their love for the truth and the servants of Christ who bear it. The loss of Bro. and Sister Pinney's labors and co-operation was deeply felt, but I hope and trust they will not falter, though deprived for a time of the excellent influence of our afflicted brother and sister.

At AUBURN I was most cordially welcomed by Bro. Smith, who bears the marks which the apostle attaches to Elders who labor in word and doctrine, in 1 Tim. iii. 2-6. My brief sojourn in his family was most comforting—as they are happy in the blessed hope, and speak forth their joys. Though Brother Smith's time during the week is employed in the Bank of Auburn—yet his labors on the Sabbath have been blessed to the good of the cause there; and their number is increasing. If Bro. S. could be sustained in devoting his whole time to the work of the ministry, his labors would be most beneficial and acceptable. I made the acquaintance also of Bro. Ocobock, who was early in the Advent faith, and is still rejoicing in it; and of Brn. Curtis and Willson, who have more recently embraced the blessed hope. Bro. C. who has been for many years an elder in the 2d Presbyterian church, has lately been brought to see the truth, and is willing, if needful, to follow Paul in counting as loss for Christ, those things which were gain to him, and I doubt not, will continue to let his light shine forth on this subject, at the expense of reproach, if need be.

I spoke on Tuesday evening on "The faith once delivered to the saints," and truly had a triumphant time. The blessed hope never seemed more blessed to me, and the hearty responses of the brethren indicated how precious it was to them. It was a blessed season. On the Sabbath we had a good audience out, at the Old Universalist Church which we occupied for the day. Though my health was poor and I felt little like preaching, I had some help from the Lord, and trust good will result.

I spent two evenings with the brethren in SENNETT, and rejoiced in the privilege of feeding even a little flock. They are few in number, and surrounded by prejudice and unbelief. I exhorted them to meet together at least once a week for mutual exhortation, though they live several miles apart, which they will do.

I found Deacon Smith of Homer at Auburn, and he kindly brought me on to this place, where I found an interesting state of things. Bro. Bates, my former yoke-fellow, greeted me fraternally, and was happy to have me co-operate with him in his arduous and successful labors here. Deacon Clapp, who has been a pioneer in the cause,

welcomed me to the hospitalities of his house, and has given me many interesting incidents in his experience in this cause while connected with the Baptist church. There is a most solemn interest manifest in the meetings here, and souls are being added to the Lord continually. One was baptized last Sabbath—others desire to be, but parental restraints prevent. The meetings last Sabbath were well attended, as they are indeed habitually, and the Spirit of the Lord was manifest in the midst of the people. Time would fail me to speak of particular cases of conversion to God, and to the Advent faith, which have deeply interested my heart. I have never seen more zeal and engagedness in this cause than some evince. The social meetings are precious. The voices of young converts and returning backsliders are cheering, amid the general apathy which prevails in religion. There is also an open door in other places adjacent. At Cortlandville, a large village about two miles distant, there is a desire for lectures. Mr. Ward, the talented colored preacher, is favorable to this subject, and has, I understand, expressed a desire for labors in his church. Bro. Bates is to be absent for a short time, and I shall probably prolong my labors in Homer for a few weeks. My health is pretty good—though frequent speaking admonishes me that my bronchial difficulties are not entirely removed. But I bless God for the hope of speedy immortality. O! never did the appearing of Christ seem more unspeakably glorious to my soul. I earnestly desire the day to come for which all the saints have longed and prayed.—The time being short we are admonished to be faithful, and endeavor to win as many souls to Christ as possible. I do feel impressed, that the attention of the Advent brethren should be more directed to this one point of getting men prepared to meet Christ. It has been extensively gratifying to hear the earnest, forcible, and impassioned appeals of the brethren here, to those who are in their sins, and the fruit is the conversion of souls continually. May the Lord gird up all his dear waiting people for their work of faith and labor of love.

Yours in hope,

L. D. MANSFIELD.

Homer, N. Y., Feb. 13, 1849.

Draw Aside the Veil.

Our Father in the heavens,
Whom blessed 'tis to know,
O give thy children wisdom,
The Savior's coming show!

Draw aside the veil,
O draw aside the veil!
And show how near his coming,
O draw aside the veil!

The world is sunk in darkness,
Thy waiting saints are sad;
O fill us with thy spirit,
To comfort and make glad:
Draw aside the veil, &c.

We long to see our Master,
Believing he is near,
And daily are expecting
Him, in glory to appear.
Draw aside the veil, &c.

We feel that ere to-morrow,
The closing scene may come,
The saints be caught to glory,
And the wicked all consume.
Draw aside the veil, &c.

But should he burst upon us,
At midnight, or at dawn,
May we be standing ready,
With the Gospel armor on.

When Christ shall rend the veil,
When Christ shall rend the veil,
Then we will shout in glory,
When Christ shall rend the veil.

C. T. CATLIN.

FROM BRO. L. BOUTELL.

BRO. MARSH:—For the last five days I have been here and at Vernon, Vt. And we have had some very interesting meetings. The church was revived and comforted; God is indeed with the little flock. Union in the word seems to prevail in this region. They fully believe that faith and love is the only bond of union; having this they are satisfied. They love the whole truth, and it makes them free; then they can rejoice with joy unspeakable and full of glory. The Lord help them, with all his other children, to stand fast in the liberty of the gospel.

There is a coming up among the saints—the signs of the speedy coming of their Lord are more full of interest to them than ever before.—Our meetings are signalized with love and harmony. This, "we ought to be united"—"we ought to be ready for his coming," is not the thing; we are bound to live where we are ready, where we are united, for "the faith will do it."

Bro. Marsh, publish the best you have among the communications to feed the flock, and the Lord give wisdom to select. I shall find no fault if mine do not come, unless they are kept out on account of an important principle involved. The cause is the Lord's and will prevail. I am full of courage. The brethren here and at Vernon, Vt., would like to have a visit from Bro. Wilson. He will write Bro. Anson Gage, Northfield, Mass.

Thine in love, L. BOUTELL.

Northfield, Mass., Feb. 2d, 1849.

FAMILIAR SPIRITS.

MR. EDITOR:—I giving a grateful response to your expose in the Harbinger of the delusions and abominations of "lying spirits" now being exhibited in the places mentioned, I would say, that this account of yours was brought up and discussed by the preacher and several others at the Advent meeting of Chapman Hall, in this city, last (Sunday) evening. All who spoke on the subject, took the same ground thereon as yourself; to which discussion all present appeared to listen with deep interest, and as supposed, with full approbation. The phenomena of Mesmerism, also, were all considered as the same "lying wonders" as those mentioned in the Harbinger, though now quite generally regarded as "a science," but falsely so called. In connection with this discussion, faithful warnings were given against participating at all with these wonders of Mesmerism, &c., &c., from "familiar spirits," because of their being repeatedly condemned in the word of God, and held up as the greatest of abominable crimes, for which the enemies of God are to be destroyed in the judgment of the great day. And though as understood, all the political, secular and sectarian papers and places of public instruction, are now fast closed up against giving such an expose of these "lying wonders," I can rejoice, though with trembling, if the Harbinger can maintain a freedom in doing it, faithfully, judiciously and scripturally, in these times of peril, and signs full of meaning, which denote the near coming of the Son of man, to gather all his saints into "the holy city," when "without" are to be "sorcerers," &c. (Rev. ix. 21, xxii. 15.)

A. B.

Boston, Mass., Feb. 5, 1849.

DUTY TO THE POOR.

Does any one ask, Why shall I pity and help the poor man? I answer, Because he is a MAN; because poverty does not blot out his humanity; because he has your nature, your sensibilities, your wants, your fears; because the winter wind pierces him, and hunger gnaws him, and disease racks and weakens him, as truly as they do you. Place yourself, my friend, in his state; make

yourself, by a strong effort of thought the inhabitant of his unfurnished and cold abode, and then ask why you should help him. He is a man, though rags cover him, though his unshorn hair may cover his human features,—a member of your family, a child of the same Father, and, what is most important, he not only has your wants and feelings, but shares with you in the highest powers and hopes of human nature. He is a man in the noblest sense, created in God's image, with a mind to think, a conscience to guide, a heart which may grow warm with sentiments as pure and generous as your own. To some this may seem declamation. There are some who seldom think of or value *man as man*. It is man born in a particular rank, clad by the hand of fashion and munificence, moving in a certain sphere, whom they respect. Poverty separates a fellow-being from them, and severs the golden chain of humanity. But this is a gross and vulgar way of thinking, and religion and reason cry out against it. The true glory of man is something deeper and more real than outward condition. A human being, created in God's image, and, even when impoverished by vice, retaining power *essentially the same with angels*, has a mysterious importance, and his good, where it can be promoted, is worthy the care of the proudest of his race.—*Channing*.

Obituary.

"Them which sleep in Jesus will God bring with him."

DIED, in Kingston, Mass., Jan. 23, Sister REBECCA HOLMES, "in a good old age."

Sister H. professed the religion of Jesus in the early part of her life, which she probably honored as much in her stay here as any other in this generation. She was for many years a member of the First Congregational Church in K., after which she united with the Baptist Church in that place, where she remained many years more.

In the early part of the advent movement she became interested in the Lord's speedy coming. With this great crowning event, she saw that the hope of the gospel and her hope were identified. This subject, by her, was embraced studiously, understandingly, and with all the heart. She not only believed, but showed her faith by her works, which of course led to an exclusion from the church of which she had been a member. Sister H. possessed an inquiring mind, which was directed mainly to the study of the Scriptures.—She was ever ready to see and embrace new truth, and as ready to reject any old sentiment, when seen to be erroneous; consequently, she was not a sectarian. She left sectarianism, to walk with God. Though called a heretic, still the charge was not true, for she refused to take a stand upon a human creed, whether on paper or in the mind, which could be diminished or enlarged, as the light might show it defective. She remained through life unmarried, hence was free to care for the things of the Lord, how she might please him.

In the former part of her life, and for several years, she owned a small house in which she kept a store, all of which, at length, was consumed by fire. Soon after this, by an injury in her eyes, she became entirely blind. These misfortunes, as they would be considered by many, she never lamented, while often saying that she praised the Lord for their occurrence. She said she had formerly been worldly minded, but God in mercy had corrected and set her right in this respect, by the losses she had sustained. Her relatives were kind to her, and while she lacked for nothing, she gave herself entirely to the Lord and his service. She was able to attend meetings until within a few days before her death. She lived and died respected by all who knew her. Those

who had no sympathy with her faith, looked upon her as a devoted and consistent Christian.—She died in the full belief that immortality is the gift of God through Jesus Christ, and that to be possessed at the resurrection of the just.

The little company of Advent believers in Kingston, which I am glad to learn are united in love and peace, have sustained a great loss in the death of our sister. May the Lord sanctify it to them, and by it they be better prepared to live while here, and at the coming of the Lord to receive an abundant entrance into the everlasting kingdom of our Lord Jesus Christ.

J. S. WHITE.

Wrentham, Mass., Feb. 12, 1849.

Business Notices.

To Correspondents.

A. Payne—It should have been A.P. To no. 282.
Z. Campbell—We have not a single copy left.—We should have sent had they not been immediately exhausted.

A. Barryman—We have none of the 'Discussion.'
S. Woodworth—Will you please to give as the name of the Postoffice to which your paper is sent, so that we may credit the dollar.

For Bro. E. R. Pinney.

S B Pratt \$1, a friend \$5, W D Cook 92 cents, Brn. in Milwaukee \$6.

TENT—E Loyd \$3.

Remittances for the Harbinger & Advocate.

A Payne E Hutchinson S Woodworth M Higby
A Berryman O Adams R L Crowell E Wetherell
S B Pratt M A Carpenter F Arthur E Loyd B Brown
J Thorp—\$1.00 each. W Blakeley N Taylor G
Leighton E Fellows J Underhill J A Simonds—75
cts each. W L Deveraux 85 cts. W Dermot \$2.25.
L Kelly 27. W D Cook 33. J Clark \$1.50.

LETTERS—C Morley E D Cook C Douglass C
Johnson L D Mansfield S Marsh P Alling H Win-
chell J Thompson J Gilbert J B Cook L Clark E
Thayer C Stebbins A reader.

"THE CLOSE OF THE PRESENT AGE," &c., is now ready for distribution. It can be obtained by addressing Joseph Turner, Hartford, Conn.; price eight dollars per hundred; two dollars and fifty cents for quarter of a hundred; single 12 1-2 cents.
J. TURNER.

Appointments, &c.

Plainfield and Hawley, Mass.

Bro. L. BOUTELL will preach in Plainfield, Mass., Saturday evening, March 3d, and Sabbath following, at the house of Mr. Asa Thayer.

Also, on Monday, 3 o'clock P. M., in Hawley, at the school-house near Bro. David Thayer's.

Conference at Orangeport.

By direction of Bro. W. Ongley, a conference is appointed to be held at Orangeport, Niagara county, to commence Thursday, March 8th, and hold over the Sabbath. Brn. Bywater and Burnham are expected to attend. If they cannot, they are requested to inform us when they can, so that the appointment may be made accordingly.

Canada West.

The Lord willing, I will meet the brethren in the following places:
Bath, March 12; Kingston, 3, 4, 5; Van Allen's, 6-11; Sidney, 12; Spafford, 13; J. Flint's, 14; Tinger Board, 15; Aldrich, 16; Orr, 17; Mallery, 18, 11; Tools, evening; Crandel, 19; Marriposa, 20.
PETER HOUGH.

Clarkson Center.

We will hold a Conference at Clarkson Center, N. Y., commencing March 1st, and hold over the

Sabbath. Brethren coming will call on Brn. Miller and Lampson, one mile west of the Centre.

G W BURNHAM, J C BYWATER.

Hartford, Conn.

The Lord willing, I will preach in Hartford, Ct., the fourth Lord's day in Feb., and in other places in the vicinity, as Providence may direct.
M. BATCHELOR.

Book Notices, &c.

BOOKS FOR SALE.

THE PURPOSE OF GOD
In Creating the World; his Plan for its Redemption from the Curse, and the Time for its Accomplishment. By E. R. Pinney. Price, \$4 per hundred; 6 cents, single.

THE SON OF GOD.
An Examination of the Divine Testimony concerning the Character of the Son of God. By Henry Grew, Minister of the Gospel. Price, 12 1-2 cents.

THE POWER OF KINDNESS.—NO. I.
Illustrated by Examples. By C. Morley, author of 'Practical Guide to Composition.' Price, 15 cents.

THE POWER OF KINDNESS.—NO. II.
Illustrated by Examples. By C. Morley. Price, 10 cents.

THE POWER OF PRAYER,
With other Christian Duties, illustrated by Examples. By C. Morley. Price, 5 cents.

A STATEMENT OF FACTS
On the Universal Spread and Expected Triumphs of Roman Catholicism. Price, 15 cts.; discount by the quantity.

PROTESTANTISM:
Its Hope of the World's Conversion Fallacious. Price, 10 cents, discount by the quantity.

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Or an Account of the Unparalleled Fires, Hurricanes, Floods and Earthquakes, commencing with 1845. Also, some account of Pestilence, Famine, and the Increase of Crime. Compiled by T. M. Preble. Price, 12 1-2 cents; \$8 per hundred.

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5.—The Great Image. 10.—Behold, He Cometh with Clouds!
Price, 15 cts. per set; \$1 for freight sets.

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SECOND ADVENT MEETINGS.

ROCHESTER.—The Advent congregation meet in IRVING HALL, Buffalo-street, opposite the Eagle Tavern, three times on Sunday, and on Tuesday evening.

BUFFALO.—The Advent Church in Buffalo meet for worship at their Chapel on Delaware, third house from corner of Huron street. Meetings three times on Sunday, and on Tuesday and Thursday evenings. Brethren visiting the city are invited to meet with them.

ALBANY.—Second Advent Meetings are held in the "SECOND ADVENT CHAPEL," Blount's buildings, corner of State and South Pearl-streets. Meetings thrice on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on Pearl-St.

SPRINGFIELD, Mass.—The Church in Springfield hold their meetings at the Concert Room in Foote's new building, corner of Main and State Streets, every Lord's day and evening.

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